

*The* TRAVELS *of*  
JOHN WRYLAND



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We send you to-day a copy of "THE TRAVELS OF JOHN WRYLAND." The work, after lying many years in manuscript, is now, for the first time, given to the world. It is a narration by John Wryland himself of the incidents of his journey to Tibet, of his there becoming king of the Island of Palti, and of the war he waged upon the Ne-ar-Bians.

The narrative throws new light upon the geography of Tibet and upon the history, laws, institutions, architecture and inhabitants of Palti. The inhabitants of this island, from the narrative, appear to possess a knowledge of war and statesmanship that may well inspire our own statesmen and warriors to emulate them.

We hope that even a cursory inspection of the work will make you concur in our opinion of it.

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*The* TRAVELS *of*  
JOHN WRYLAND



*The* TRAVELS  
*of*  
JOHN WRYLAND

*being an account of*

His Journey to Tibet,  
*of*  
His Founding a Kingdom on the Island  
of Palti,  
*and of*  
His War Against the Ne-ar-Bians.

*by*  
Henry J. O'Neill.  
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1903

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# The Travels of John Wryland.

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## B O O K I .

**B**EFORE I begin the story of my travels, it may not be out of place for me to tell the circumstances that led to my undertaking them. To begin at the beginning, my parents were people of taste and a little means, who wished to see me raised above the drudgery of the common run of mortals. To that end they kept me at school until I was well on to manhood, thinking success at school a guarantee of future success in the world. When, finally, I was graduated, at what university I need not tell, I supposed demands would come from many quarters for the services of one who had well acquitted himself as a student. When these did not come promptly, my first

feelings were anxiety and disappointment ; but these were soon followed by more resignation and a hope that the future would bring me better luck.

Thus I resigned myself to waiting and expecting, and all the time adding to my years. After much time thus spent I, at last, began to realize that position in the world is not gained either by learning as commonly understood or by integrity ; that, in order to get on, one has to seize one opportunity and use it to seize another ; and, in that way, keep seizing, jumping and pushing, till the coveted ground is reached, just as we cross brooks by jumping from one stepping-stone to another ; but here I was, quite unfitted for this kind of struggle. I had acquired a sensibility that would not suffer me to take hold of any opportunity ; it must be something suitable, and suitable opportunities were not coming. I

knew something of Latin and Greek ; I could give, off-hand, the Latin for cat, rat, dog and cow, and the Greek for pig, snake, duck and goose ; I could say in Greek : A goose, of a goose, to a goose, shoot the goose, O goose, O gander ; and I was equally proficient in several other languages, but no one seemed to think so much of such talents as to be willing to pay for them. If I could now have put away my pride and, realizing the mistake I had made in spending years in acquiring such an education, could have seized some humble opportunity for a start, I might, in time, have risen to a position both profitable and congenial ; but, instead of this, I stood motionless, like one paralyzed with fear and indecision. What I needed at this juncture as an accompaniment to my education was a snug little fortune, and not a struggle to acquire one.

Some in this emergency suggested to me the study of law or medicine or some other profession; but I was sick of studying, and wanted, without any more delay, to be able to fill some position in the world. Occupied with books and unused to mix with men, I was entirely deficient in the art of making friends, and therefore I felt that unless I should display remarkable talents in the profession I should choose I should be doomed, so far as making money went, to failure. I, therefore, determined that instead of studying and handling books, I would mix with men and learn to handle them.

The feelings of my mind at this time brought me into many controversies as to what constituted real education. I contended then that the highest education consisted in an ability to perceive truth. He that can with the most certainty arrive at truth in religion, in

science, in statesmanship, is the best-educated man, while he who fails to perceive the truth to be found is uneducated, notwithstanding much schooling.

The ancient astronomers who, thinking after the manner of Ptolemy, taught that the sun moved around the earth, whereas it does not, were ignorant, notwithstanding their schooling. Two statesmen contend as to the effect of a certain policy of state, one contending that the effect is beneficial to the nation, the other contending that it is not; either one or the other of these two men, as regards this question, is an uneducated man, for either one or the other of these men does not perceive truth.

So in all affairs, the education that does not enable us with thought to arrive at truth is really no education at all, but ignorance. It is perception of

truth that raises man above the brute; only in proportion as we perceive truth can we be called rational beings.

Next to truth in the matter of education I placed utility—the acquirement of what is useful or of practical service.

And last on the list I placed what is ornamental or beautiful.

I considered that in my education the first and second attainments had been almost entirely slighted, and the last aimed at but missed.

But I will not tire you; I will proceed with my story.

As I have said, I was determined, at once, to get into the conflict of life. I had a friend who after leaving the university found himself in the same predicament as myself, and after experiencing at home for some years a disappointment similar to mine plucked up courage and set sail for Calcutta, where,

after some reverses and humiliations, he eventually embarked in some mercantile enterprises and began to acquire wealth. I wrote to him, stating my case and begging him to let me know what prospects, he thought, might be in India for me. In due time I received a reply which, without holding out any too certain prospects of success, still advised me to try my luck in India, and promised all the assistance in my friend's power. Thus encouraged, I embarked for Calcutta, hoping in a new country to be able to fight with a stout heart for a home and a livelihood. I arrived in Calcutta after a voyage of three months, having gone, to save expense, in a large sailing vessel. Upon landing I sought my friend, but was shocked to learn that he had died of a fever three weeks before my landing. This disheartened me and impressed me as an ill omen, and an ill omen it proved

to be for many a day. Thrown without a friend in this strange part of the world, I felt myself bordering on despair. I sought something to do here and there and over every part of the city. The dust and hot sun, and my waning strength and courage, each day detracted from my appearance. At last, one morning, seeing no hope before me, I stepped with a sinking heart into a recruiting office and enlisted in Her Majesty's service. I was assigned to one of the infantry regiments then in barracks in the city of Calcutta.

For the first months of my enlistment I was without heart and without interest in my duties or surroundings. I performed every duty mechanically. But after the first few months I got more courage. I felt it a hard thing to have before me years of practical slavery; but it was out of my power to retrieve what I had done, so I deter-

mined to apply myself to my calling, and plan what I should do to attain success when I should have served the term of my enlistment.

It was during this time I cultivated a taste for history that told so much of the triumph of arms, of the courage of men that took them to the remotest parts of the earth to extend the dominion of their country, thus adding to their own and their country's glory; and increasing, as I now felt convinced, despite the cavilings of fault-finders, the happiness and enlightenment of the countries brought under subjection.

It was now, also, that I saw the folly of spending life in philosophical and ethical abstractions that are only good in theory; and abandoned them for what was practical and substantial. This was the turning-point of my life; and left me in after years able to point

with satisfaction at actual accomplishments, instead of having nothing to console me but dreams.

I also looked for, and I think found, the source of that power by which some minds have brought others to venerate and implicitly obey their suggestions. And thus, though the years I was to serve as a common soldier, looking ahead, seemed very long and dismal, yet, when passed, I was forced in my own mind to consider them most profitably spent.

I may as well tell here that while serving as a soldier in Calcutta I acquired a perfect knowledge of the Chinese language, so that I was able to speak it without its being betrayed that I was not a native of China. I acquired this so thoroughly by courting assiduously the company of several Chinese gentlemen who happened to be living in Calcutta while I was a soldier there. Per-

haps, too, my classical studies at the university, notwithstanding my slight regard for them, may have qualified me to attain so perfect a mastery of the Chinese tongue.

While a soldier I received many tokens of commendation from my officers, and some promotion, but I never became a commissioned officer; and, therefore, deem it little worth while to speak of any preferments I obtained.

Before my term of enlistment expired, from studying history and thinking of kings and nobles and conquerors, I had come to the resolution of seeking, as soon as discharged from Her Majesty's service, some island or district that could be reduced by a bold stroke to subjection, in which I, maintained as king by a faithful soldiery and surrounded by nobles, might be lost to the world, and spend my days feared and served by a subjugated peo-

ple. Before my term expired, I, therefore, secretly organized a party to penetrate, under pretense of being traders, into the land of Tibet, for, on reflection, this appeared to me the place most suitable for the operation of such an expedition.

Before starting on this expedition some of us had divergent views on the best manner of proceeding. Some would contend that physical force was the best means by which we were likely to attain our ends, while others of the party contended that supernatural fear would serve us best. For my part, I was of the opinion that it would be best to proceed well armed, so that if we should find it more advantageous to have recourse to the physical fear of the inhabitants, we could do so with our arms; and if we should find supernatural fear more likely to serve us, we could throw away our arms, or we might

find it best to have recourse partly to physical, and partly to supernatural fear.

Being honorably discharged from Her Majesty's service, should that fact ever be questioned, I can show my discharge in writing; with the party organized, and as their leader, I set sail from Calcutta on the first day of April in the year 1850, for the month of the Brahma-putra.

Our party consisted of twenty-one men. We were well supplied with arms and ammunition. Each man had a trunk well packed with a variety of clothing, and the party had, besides, 980 pounds in gold sovereigns. I was able to furnish my share of this money through the generosity of a friend, a Mr. Green, who lent me the money on the strength of only a short acquaintance and the good reputation I bore in Calcutta.

When we reached the Brahmaputra, we ascended that river to the city of Dacca; here we were annoyed to find that ourselves and our baggage would have to be transferred from the vessel we were in, to one of lighter draught, in order to facilitate our ascent of the river. Things are done very slowly in this part of the world, so we found to our great disgust; for we had to wait two weeks before a junk or light-draught vessel could be procured into which to transfer our belongings.

During those two weeks all of us made occasional visits to the city of Dacca and conversed with the natives. Every man that went ashore was most diligent to learn, without creating suspicion, if the natives might know of any place in Tibet particularly suitable for the purposes of our expedition.

The information we obtained was, of

course, fragmentary; but by putting together what each man found out, we learned that the Island of Palti, in Tibet, situated about nine hundred and seventy-five miles above the mouth of the Brahmaputra, and near a confluent of that river, the Yaro Tsanpo, was the very place we were in quest of. The island was described as being in the center of a lake of the same name as itself; it was said to be one hundred miles in diameter, and the distance from the shore of the lake to the island was mentioned as about five or six miles. The country around the lake was described as very rich in wild animals; the musk-deer, the ounce, the bear, and wild horses; and the mountains south of the lake were said to be rich in gold, mercury, lead, and silver.

About the island of Palti we could learn nothing, except that the waters surrounding it were inhabited by spirits

who destroyed, without ever letting one escape, all who attempted to cross over to the island. We were told that objects, like men and large animals, could be seen on very clear days occasionally moving about the shores of this island. We were also told that a very large building and many huts could be seen on the island, as well as what appeared to be the outlines of a city or town some distance inland.

From this we came to the conclusion that the island was inhabited like the country bordering on the lake, and that its inhabitants, through some superstition, were as fearful of crossing over to the mainland as the other inhabitants were of crossing over to the island.

When the two weeks had expired, and we were, at last, safely transferred to our junk, every man was impatient to ascend the river in quick time; first

we could not bear our slow progress, the little accomplished each day made every man restless, but as we found it, in the end, impossible to do better, we sank into a lethargic resignation with our progress; and most of the men seemed to be getting indifferent as to whether we made ten or twenty miles a day. After we had been ascending the river above Dacca three weeks, and when we were between Jamalpore and Gowhatty, we found the part of the river we had reached naturally shoaly; and, on account of the season, which had been very dry, unnavigable. To add to our misfortunes, the lethargy I have spoken of as appearing to make every man indifferent to our progress, developed into a severe ague that incapacitated the entire crew with the exception of myself. This unlooked-for drawback seemed as if it would entirely frustrate our purposes.

It was a dismal thing to hear these men when the chill came on them, all shaking and chattering together. Our junk was a complete hospital with only one nurse. I thought I should lose my mind with all I had to do and the gloomy surroundings; and so I should, if it were not for a lucky thought. It was this: I determined I would not be a victim nor suffer the expedition to fail, even should the whole crew perish; so one night, when all were sick, I went and took the bag of gold, nine hundred and eighty pounds; but, so that the crew should not be able to say I had acted without any heart I put two hundred and eighty pounds back, where the bag used to be, enough to enable the crew to procure native help and return to the mouth of the Brahmaputra, and back to Calcutta.

I took the remainder of the bag of gold, and placed it in my trunk. I

then armed myself with two pistols and with balls and powder. I placed a few loose sovereigns in my pocket, and lowering a small boat, rowed to the right bank of the river. I lingered here a short time when I met a native who for a small consideration went in search of two jinrikishas and a servant. I then returned to the junk, lowered my trunk into the boat, and rowed back to meet the servant and jinrikishas which were not slow in coming. When they came I had my trunk placed in one jinrikisha, and I got into the other myself, and, at once began my journey to Lake Palti. My servant walked constantly beside me carrying a large bamboo umbrella over my head to shelter me at night from the dew and in the day time from the hot sun.

I wish to say here that when I took this money I fully intended when I should have made myself rich by my

expedition to return it, that is if any of the crew should then be living. I was very loath to leave my comrades in their misery, but the success of the expedition demanded it.

It was now I found the thorough unreliableness of all our books and charts. All the books upon which I could lay my hands in Calcutta were silent upon the roads to be found along the banks of the Brahmaputra; in fact, some of them positively stated that along this river no roads were to be found above the city of Jamalpore, and that this country was entirely unexplored. Such as they were, there were roads, though it must be said, in excuse of our travelers and geographers that these roads are known only to natives and to Chinese, and that no one whose tongue betrays him to be a European is trusted with the secret of their existence.

After I had traveled six miles on my journey towards Lake Palti I fully explained to the drawers of my jinrikishas and to my servant that I contemplated a journey to the land of Tibet; but I, of course, said nothing of the purpose of my journey. I told them that if they would leave their families and accompany me I would compensate them in the most liberal manner.

There was one condition that I attached to their services which, before I named it, I was afraid they might decline; it was this: that when I slept on the journey I should have the right before settling myself to sleep to place handcuffs upon all of them, for, to tell the truth, I had some fears that when I slept they might cut my throat. Even handcuffing them was not a complete guarantee that they would not injure me while I slept, for they could still kick my brains out or batter them out

with their handcuffed wrists; but I had to put some trust in them; and I knew that they would be somewhat afraid to attempt the last modes of injuring me, lest their first assault would waken me before stunning me, and then my pistols would wreak vengeance upon them.

The drawers, the servant, and myself came to terms without flattering each other with any pretended confidence. On the journey I did not often overwork them; they asked no questions and displayed no curiosity, but simply plodded on. Sometimes when we came to a particularly steep hill they would apply their united labor to getting one of the jinrikishas up, and when that was up, would walk down together, and by one pulling and the other shoving get up the other also.

In this way we continued our journey along the right bank of the Brah-

maputra until we came to the passes of the Himalayas.

I shall never forget my journey through these passes as I followed the course of the Brahmaputra on my way to Palti. Perpendicularly on each side rose the rocky walls thousands of feet high, seeming almost to meet on top. The sunlight that came from above, instead of striking directly down, glinted from one side of the passes to the other until it fell at last, cold and faint, around us below. The atmosphere was chilly and damp like that of a cave, but withal sweet. Our footsteps on the stony bottom, every pebble that fell from the sides, and every scream of the birds that ventured into the passes, awakened sharp, crackling echoes that long reverberated through the rocky labyrinths. I would often, as I sat in my jinrikisha, amuse myself by crying out, at the top of my voice,

“Ho, ho! halloo! halloo!” and then I would listen for the echoes to repeat my cry; at other times I would get out of my jinrikisha, and, picking up a pebble, throw it up with all my might and wait for its fall on the hard bottom to start the echoes of the passes. Our journey lay through such scenes for fully a month.

The country, from the mouth of the Brahmaputra to the passes of the Himalayas, is low and unhealthy. The roads are poor, being in hot weather almost impassable with dust, and in wet weather with soft mud. Even in dry weather the roads in some places are obstructed with swamps, and, altogether, the journey along the Brahmaputra to the passes of the Himalayas is monotonous. After we had journeyed through these passes we pursued our way along the northern side of the Himalaya Mountains. Here everything was a vast con-

trast to what we had seen on the previous part of our journey.

Our road now lay along the side of stupendous mountains. On our right we could look down, down, thousands of feet, until everything was lost in the clouds beneath us, and on our left we looked up at cliffs rising straight up above one another without end.

In our journey along these mountains we frequently came upon a number of dwellings built near each other, but placed in a most peculiar manner. The natives of these mountains have queer notions about locating their houses. When they desire to be near neighbors they do not build, as we do, alongside of each other, but one builds perhaps three hundred feet above the road, and another three hundred feet above that again. The people seem to delight in scaling these steep cliffs; this they do with great agility, as none of them are

stout or heavy, but light and sinewy, made so by their country and their mode of life.

As we journeyed along this road we met with many amusing incidents upon passing these villages or groups of houses. The nature of the land enables the neighbor living highest to subject his lower neighbors to many annoyances; in fact, every inhabitant seems to annoy those lower than himself; all of which gives rise to fearful squabbles. The woman living on top will, for instance, throw all the refuse of her house down upon her neighbor's roof. At this, out will run the offended woman, scolding and protesting and red with rage. The one on top is rarely slow to appear at her window or door to join in a wordy altercation, and then will be heard a series of incriminations and recriminations enough to make one's hair stand on end. Those above

and below the combatants, attracted by the loud words, soon stick their heads out, and before long there is a merry fight up and down the mountain-side. When too angry to be satisfied by words, the quarrelers generally resort to stones, inflicting much damage upon each other's houses, but those on top always get the best of the fight.

As I pursued my journey there were a few nights upon which I had to apply for refreshment at some of these native dwellings on the mountain road to Palti. These few occasions gave me an opportunity to observe more closely the customs and habits of the natives of the country. One custom I noticed among them that I would gladly see introduced into the civilized countries of the world.

When these people invite guests to their homes to spend the evening or a great part of the night, for the comfort

of their guests they do not provide rigid chairs as we do, but couches. Near these they place on small tables cigarettes and refreshments. When the guests are assembled they are allowed by the custom of the country to pass the time entirely as they please without giving offense. A guest may sit up, lie down or sleep without offending. He may talk if he choose, or be entirely silent. He may eat, drink or smoke, or he may let it alone.

This good custom takes off entirely the weariness that attends many of our gatherings. One does not have to rack his brains to think of something to say; if he does not enjoy the company or the refreshments he may close his eyes and pass the time in sleep. I never spent more enjoyable evenings than the few I spent with these people.

In making the journey along these mountains what particularly delighted

me were the early morning and the evening hours. Often was I pressing forward with the first faint gleam of light. At that hour the air was invariably cool and crisp and sweet with the odor of ferns and plants of stunted growth that grew among the rocks.

When a turn in the road caused the mountains to stand between me and the rising sun, the effect was grotesque and fairy-like. As the sun reached the summit of the range, and from his broad face shot his beams sparkling over rock and rill and moist shrub down the mountain-side, he looked like a red-faced giant peeping over a wall at children playing on the other side. The absence of trees enables the traveler in these regions, without suffering from any obstruction to his vision, to delight in the fantastic appearances of nature.

When the sun was setting at evening

below the mountain ranges on my right as I journeyed along, I would often call out to the drawers of my jinrikishas, saying, "Hold! hold! my men; let us pause and feast our eyes on the glory of this sunset."

After a journey of almost five months through a country such as I have described, attended with many little incidents that I have not felt it my duty to narrate, I stood at length, on the 24th day of August, on the brink of a most terrible precipice that looked down upon the Valley of Palti, with the lake in its center and the Island of Palti in the middle of that again. Of course I could not see entirely over the island because of its extent, but I could see enough to know that it was insular in form.

After almost ceaseless climbing one vast mountain after another, the sudden appearance of this valley before

me gave a feeling of abruptness and awe. It seemed as if intended purposely to give the traveler a realization of the elevation he had attained by his long journey upwards.

The prospect was as if the bottom had fallen out of the region before us; and as if it had sunk down, down until it rested thousands of feet below the surrounding hills. I could not help experiencing a feeling of concern for the inhabitants of that valley, who, it would appear, might any moment be engulfed in perdition by a further sinking of the valley. After a long contemplation of the scene, during some hours' halt for rest and refreshment, it became possible to banish this feeling of awe, and begin the descent into the valley, and push on towards the lake which appeared to be fifteen or eighteen miles away, but which, I afterwards found, was thirty miles

off; the distance, at first, appearing so little because of the great purity of the air.

The roads now, though not wider than ten feet, were good; and by traveling in one of the jinrikishas I have before described, it was evident I should soon reach the goal of my efforts, Lake Palti. As I journeyed along I frequently rested and questioned the passers-by as to the character of the inhabitants of the Island of Palti. All the rumors I had before heard were confirmed. The inhabitants were described as an unknown people, who could not leave their island without being devoured by the spirits that resided in the depths of the lake; and who, for the same reason, could not be visited, as all visitors were also devoured by the same spirits. The surmise, however, was that the inhabitants of Palti were magicians, the descendants

of other magicians, who were the creations of a great magician, who presided over the mountains, and, baffling the spirits of the lake, peopled the island.

As I approached Palti, I will confess, I many times felt half inclined to retrace my steps and go back; and if I had not been too cowardly to confess I was a coward, I believe, I should never have been the first western traveler to put his foot on the island; but despite my fears, I allowed myself to be drawn nearer and nearer to Palti.

During the first five or six miles, after leaving the crest of the mountain, I was constantly looking back to observe the effect of the high mountains appearing to rise above me by reason of my descending into the valley, but after journeying five or six miles I found the descent to become less steep, and as I pressed further on, the effect of the mountains appeared less sublime

and grand, for as I journeyed on, the angle formed by my eye and the crest of the mountains grew smaller; and consequently the mountains appeared less high and toppling.

It was finally on the twenty-seventh day of August, about two hours before sunset, that I reached the margin of the lake. As the day was now nearly done, I determined that for that day I would do nothing by way of preparing for my visit to Palti, except to think well over my plans and thoroughly rest myself.

As a result of my reflection that evening I determined, first, that I could make great use of the superstition of the Paltiens with regard to the spirits of the lake; for I knew that if I should cross the lake, over to Palti, I should be looked upon as a great magician, related to the great magician to whom the Paltiens believed they

owed their existence; and might, on that account, expect good treatment and much power.

I determined, secondly, that before I crossed over to Palti I would get rid of my servant and the drawers of the jinrikishas; for, thought I, it will be best for me, when I get to the island, to have no rivals, to claim equal power over the spirits with myself. I determined, in the third place, before dismissing my drawers, as I had no means of crossing over to Palti, to have them fell two trees and cut their trunks into suitable lengths, about twelve feet, and fasten them together so as to form a raft.

Though nothing but stunted shrubs grew on the mountains surrounding the Paltien Valley, in the valley itself some very fine timber is to be found, and it was this enabled me to have my raft constructed.

On the front of the raft I resolved I would place a flaming torch to impress the imagination of the Paltiens, for I made up my mind to try my luck at night. I felt that should the wind be favorable, and I would wait for a favorable wind, I could propel the raft by opening my bamboo umbrella with which my servant had protected me from the dew and sun during my journey, using it as a sail.

In pondering that night over my future plans with regard to the Island of Palti and the probabilities of my being able to accomplish all I purposed, I had to consider by what means I should be able to communicate with the inhabitants. The more I considered the subject, the more I became convinced that the language of the islanders would somewhat resemble that of the inhabitants of the valley, as it was plain to me they must be of

one stock. Now, the speech of the inhabitants of the valley was intelligible to me from its similarity to Chinese with which, as I have told, I was thoroughly acquainted. My subsequent experience with the Paltiens proved that I was quite correct in my surmise as to their language resembling Chinese.

Having with the help of the drawers and my servant, and some of the inhabitants of the valley, whom I well paid, completed the raft by noon of the thirty-first day of August, I determined to try my luck that night. I realized, therefore, that it was now time to get rid of my drawers and servant. I never had a high opinion of the fellows, and consequently expected very little trouble in getting rid of them. I retired at noon on this day into a temporary shelter, in fact, a little cabin we had constructed of branches and leaves the day after we

had reached the margin of the lake, for the first night we slept in our blankets. When in the cabin I rolled up three separate sums of money in three little pieces of linen, so that they looked like three little bags. I cut a large hole in the pocket and lining of my coat, and taking the bags in my hand, placed my hand in my coat pocket, all the time holding fast the bags. I then returned to where my drawers and servant were loitering, and when I knew that the three were watching me I let go of the bags, and they dropped from my coat-pocket, as if I had accidentally lost them. I then walked on as if unconscious of what had happened. The three rogues, at once, pounced upon the bags. I turned on my heel and caught them picking them up; and, as soon as the rogues saw that they were detected, they took to their heels and I, to make

sure that I should be rid of them, feigned pursuit. Off they scampered not even waiting to take their jinrikishas with them.

I had nothing to do now, but to prepare for the final act in the drama.



## B O O K I I .

I FORTUNATELY had with me a fine costume and all the other accompaniments in which I had acted the part of Macbeth, in Calcutta, when a party of us gave private entertainments to our friends. I gathered all these together, polished my crown and sword, and dusted my robes. I likewise placed an unlighted torch at the prow, or rather the front of my raft; for I could hardly say it had a prow.

When dark night came, I went to the water's edge at which my raft was moored, put on my kingly costume, put my pistols into my belt, and with a small share of powder, stepped upon the raft, arranging my costume about me. I then raised my bamboo umbrella, which I had brought to the raft

with me; and resting its long handle on the raft, so inclined it backward that it caught the wind which was favorable; and I began to move slowly and safely towards Palti. When I had moved about one mile in the direction of Palti I lit my torch, and then held steadily to my course for about two miles more. I eagerly listened to hear some sound of recognition from the Paltien shore. At first no sound came, but soon a flickering light appeared, here and there; then several lights appeared together as if the inhabitants were moving about in numbers. As I drew nearer to Palti I could hear indistinctly sounds as of voices; and as I got still nearer to the island, I could distinguish forms hastening hither and thither. When I drew near enough, I could see the point of the shore to which I was steering crowded with Paltiens, but I kept right on. The

Paltiens looked in all respects like Chinese.

Soon I saw a procession coming from a distance to my objective point. The procession was headed and tailed by torches; it reminded me of some of the political parades I had seen elsewhere, but it was nothing of that kind; it was the king in his sedan chair, and the chief officials of the island coming to meet me, the favored of the spirits.

The procession advanced quickly, and as it reached the spectators on the bank four stalwart men, carrying long clubs rushed from the head of the procession, and beat the spectators right and left, until a clear way was made.

The appearance of the Paltiens and everything they and their king, who ruled, as I afterwards learned, under the title of King Hang Hong, did, bespoke friendship; but no real friend-

ship could exist between a truly civilized man and such a race, so I wanted no pretenses.

As I got quite near to the shore, within thirty yards of it, I drew my pistols from my belt, and taking deliberate aim, fired, shooting two of the Paltiens, for I saw two of the spectators fall. When I did this, every Paltien dropped on his knees, and buried his forehead in the earth, the king and his prime minister included.

My raft was now to shore, and I quickly sprang upon the beach; but in doing so, a most unfortunate thing occurred. The force of my jump from the raft caused my powder, which I had placed upon the raft, to roll into the lake in which it sank, and was lost. This would have been enough to have disheartened a veteran, and it almost disheartened me, but I would not give up.

I walked up to the kneeling Paltiens,

and as I looked at the craven wretches I felt that if I had my powder I would blow them to pieces; even if I had had a bayonet or a saber I might have dealt with them in a style suitable for such cowards, but I had none of these things.

NOTE:—Recently Major Gerard, a French officer on the Island of Madagascar, whose boots the native chieftains had submissively kissed to honor him, in one night slew five thousand friendly natives, men, women, and children. They were slaughtered as they lay in bed.

“During the first half hour or longer most of the people were slain in their beds; after that the noise of the slaughter and the terrified cries of the maimed caused many natives to attempt flight.”

“After an hour’s massacre the gutters ran with blood, bodies of dead and dying were lying on each threshold, were hanging from windows and roofs; the streets were strewn with men, women, and children in awful death agony.”

For his atrocities Gerard was rewarded with the cross of the Legion of Honor and with a colonelship.

The account is given by M. Vigne d’Octon, a member of the French Chamber of Deputies, in the New York Journal and Advertiser, April 1, 1900.

Similar barbarities were perpetrated by the Portuguese upon the inhabitants of the region of the Upper Zambesi, in East Africa. See an article from

I stepped into the center of the kneeling throng and I said in Chinese :

“Men of Palti, I have been sent to deliver you, to give you a good government, and to teach you how to conduct it. I now take upon myself the government of this island at the express command of the spirits of the lake who preside over it; and who, by pre-

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London, under date of July 3, 1902, in one of the Sunday editions of the American and Journal, (New York).

“The Portuguese who have been engaged in a long and desperate war in their East African possessions report that they have conquered the enemy at last.

“As proof of their victory the officers in command have sent back to the capital several barrels containing the salted heads of their chief enemies. Within a short time they promise to send several more to show that they have cleaned up their task thoroughly.

“In other words, these white soldiers have cut off the heads of all the leading natives taken prisoners by them. In doing this they followed the example of the most savage kings and chieftains among the natives.

serving inviolate my person, have manifested their pleasure in me and in my mission. Know ye that I now ascend the throne of Palti under the title of King Wei Hei, and your former king is hereby dethroned, and he shall for all purposes be considered dead. Bear true fealty to me or prepare to meet the fate deserved by all disloyal and stiff-necked people."

While I delivered this speech the

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"The African chiefs were beheaded with every indignity in the presence of their followers. Each condemned man was compelled to crawl on the ground at the feet of the Portuguese officers, with soldiers behind him, prodding him with their bayonets. His hands were tied behind his back so that he was compelled to rub his face in the dust as he squirmed along the ground. After this ordeal he was stabbed in the back with a bayonet, and then his head was hacked off. For a few days it was exposed, together with those of other victims, in a public place to awe the natives.

"Then the heads were thoroughly pickled in brine to preserve them from further corruption and nailed up in small kegs. These were forwarded to Mozambique, the capital of the province."

throng continued prostrate with their foreheads resting on the earth. I stepped up to the king who remained prostrate, as humbly as any of his subjects, and I gave him a kick in the ear, saying, "Give me the keys of the Royal Palace of Palti." The cowardly old fellow did as I commanded. I stuck the keys into my pocket, and turning to the four stalwart men who had beaten back the throng and made way for the procession, I kindly bade them rise and carry me in the sedan chair that had been vacated by the old king, up to the Royal Palace. I desired a few others to bear torches in front of my chair, and to one who seemed more trust-worthy than the rest I gave my bamboo umbrella.

As I was borne up from the beach, along the road that led to the palace, I was very careful to note, as well as I could in the darkness, everything by

the way. I was anxious to see more of my surroundings than could be seen at night; for notwithstanding the torches I could not see well, for their light did not carry, so that I peered in every direction as I went along, but could distinguish nothing except what was very near the sides of the road. We had not proceeded more than a mile, when a short turn to the left showed us the palace, well illuminated. It was so surrounded with trees as to be really in the center of a little wood, with pathways leading to it from nearly every direction. The palace consisted of a fine rectangular building about one hundred feet long and about sixty wide; it was nothing less than seventy feet high. The roof was covered with a bright-red tile. It was flat at the center, with sides curving gracefully down and then slightly up, like the rim of a man's hat. The building

consisted of two stories, and from the second story many lofty balconies were suspended. From a pole in the center of the roof floated the Paltien flag. It had a red field, and on the field two millstones. Over the millstones was inscribed this motto, "For our people."

NOTE:—What are we to understand from this? Were the millstones to grind corn for the people or to grind the people for the king?

Talking of grinding people puts us in mind of the ancient torture of pressing men to death as it was inflicted in England.

The English judgment for standing mute or refusing to plead in a capital case, cases of treason excepted, was as follows: "That the prisoner be remanded to the prison from whence he came, and put into a low, dark chamber, and there laid on his back on the bare floor, naked, unless where decency forbids; that there be placed upon his body as great a weight of iron as he could bear, and more; that he have no sustenance, save only, on the first day, three morsels of the worst bread; and on the second day three draughts of standing water, that should be nearest to the prison door, and in this situation this should be alternately his daily diet till he died or (as anciently the judgment ran) till he answered."

This punishment was introduced into England

At each end of the outside of the building a stairway was constructed; I learned afterwards that up one of these stairs the patriotic Paltien ascended; kneeling with uncovered head kissed the national flag-pole, and passing on, went down the other stairway.

When our little party got to the great door of the palace I stepped out of my chair, took my keys from my pocket, and swung open the door. I then turned to the four stalwart men and the torch-bearers and I said, "Good people, it is too late tonight to ask you in; come here tomorrow morning at nine o'clock." With that I closed the door.

I now stood alone in the vestibule of the palace. The light from the great room inside streamed around me through the curtains that only partially

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between 31 Edward III. and 8 Henry IV., Blackstone, Book IV., 327.

closed the inner end of the vestibule. With a heart full of expectation and strange feelings I stepped forward, pulled aside the curtains, and looked into the great room. It was brilliantly lighted with lamps suspended from the ceiling, forming a figure corresponding with the sides of the building. The ceiling was far too low to produce the grand effect that should characterize the halls of a palace. I fear the room was sacrificed to provide a second floor for the government offices upstairs. At one end of the room was a throne, and at the other a fine flight of stairs leading to the second floor. The floor was nicely inlaid and polished, and couches were placed along the walls, and here and there in the center of the floor.

I now walked right into the center of the room. Its size made me lonely. I opened a door on the far side of the

great room and found it opened upon a long hall. I walked the whole length of the hall, opening, as I went, all the doors on the side opposite from that of the principal or great room. Opening these doors I found the first apartment to be evidently the servants' room, next a dormitory, baths, a scullery, and then a large kitchen.

On a table in the kitchen, laid out on a tray, was a most inviting repast which had evidently been prepared for the king, and unceremoniously left there by the servants upon my being descried upon the water.

Having investigated this part of the palace I picked up the tray with the repast on it, and balancing it very cleverly upon my one hand returned to the great room and laid it upon the throne.

I then walked up the flight of stairs that led to the second floor. On the

landing was painted an immense heart, to portray, so I afterwards learned, that from these offices were diffused the blood and life of the nation. I found the second floor laid out entirely in offices and vaults that opened upon corridors. I noticed the inscription over several office doors. There was the Office of the Inspector of Morals, Office of the Inspector of Person, Office of the Inspector of Clothes, Office of the Inspector of Diet, Office of the Inspector of Travelers, Office of the Inspector of Health, Office of the Inspector of Safety, and offices of many other inspectors, besides the Office of the Statistician.

The latter office afterwards became to me an object of great interest. It contains wonderful statistics on every subject; for instance, you can there find the size of the largest mouth in Palti; the size of the smallest, the

average size; the tint of the reddest lips, the tint of the palest, the average tint; the weight of the heaviest potato in Palti; the weight of the lightest, the average weight; the number of eyes of the largest potato in Palti, the number of eyes of the smallest, the average number of eyes; the number of bugs in Palti, the weight of the heaviest, the weight of the lightest, the average weight; the number of white bugs in Palti, the number of black bugs, the number of brown bugs, the number of green bugs, and so on, valuable information on every subject.

But everything on the second floor the first night looked so dingy and gloomy that I lost no time in descending to the room below. I wondered very much, as I went down, that I had met no servants or officials in the palace; they evidently all either accompanied the king on his going down to

the shore or had preceded him, and were among the numerous spectators I saw on the shore at my landing. It is likely they all intended to be back in a few minutes for they left all the lights burning. When I got down stairs I at once picked up the tray, and ensconcing myself on the throne, placed the tray on my lap, and began to take some needed refreshment. The throne was a most excellent thing to rest in, protected as it was by the high back and large arms.

After I had partaken of a good share of the repast I took a leisurely stroll all through the first floor of the palace, bolting the shutters as I went along.

After this I returned to my throne and resolutely set myself down to a serious consideration of the affairs of my government.

My first purpose was to discover

what was most inimical to my rights as king. Now, the first and greatest danger to me was, that the Paltiens might think. If they began to think, they might think I had no right to be their king, they might think I had no right to a fine palace, they might think I had no right to live in moderate luxury, for I intended to live moderately well; they might think of means of depriving me of these privileges by uniting and forcibly making me relinquish them. I therefore saw that thinking was a dangerous power to leave in the hands of the people. Next to that in danger, was speaking, a means by which the mischief thought out might be spread; and next to that, writing or printing, by means of which what was thought out or spoken could be preserved forever, and forever quietly disseminated. Of course I did not fear that printing was known to the

Paltiens, but I did fear that writing was, for it had always been known to the Chinese.

I therefore resolved that my first act should be to save myself from these imminent dangers; accordingly, before I closed my eyes on my throne that night, I prepared the following proclamation in Chinese:

To the good people of Palti, King Wei Hei sends greeting:—

Whereas it has appeared to Us that no greater calamity can befall the inhabitants of this island than an abandonment of themselves to the horrible vice of Thinking, therefore, as a first step towards preventing this calamity, it is decreed by Us that no Public Assemblies or Gatherings shall, at any time, from henceforth and forever, be held or convened on this island, nor shall any writing be done or circulated without Our consent being first had

and obtained. Of this let all men take heed at their peril.

Done at the Palace of  
Sunshine, the day  
of the moon  
of our reign. WEI HEI,  
King.

Having prepared this proclamation, leaving its date blank, I put it into my pocket to be issued at the earliest opportune moment.

It likewise became apparent to me that night that to accomplish my purpose I should have to take into my confidence, and well requite some of the Paltiens. People will be surprised to know that every reflection that came into my head inclined me to rely upon the four stalwart men, who had borne me into the palace that very night. Accordingly, in the morning after I had unlocked the palace, and opened the windows, and partaken of a repast

made out of the remnants of my supper, I reposed on a couch until it was time for the stalwart men and the torch-bearers to appear. They were punctual in coming at nine o'clock. I sent the torch-bearers to the kitchen to be domestics, and bade them get whatever additional help they might need. I then invited the four stalwart men into the innermost chamber of the palace. After questioning them as to the number of men of their kind, stalwart and brave, who might be procured for me, and finding I could get a sufficient number, I directed them to send word throughout the four quarters of the island, and procure for me thirteen thousand men to swear allegiance to me in their respective localities, and engage at all times to preserve the peace. They were to be armed with clubs and long, heavy swords, the clubs to be used in affairs of small conse-

quence, such as street fights and noisy hilarity, and the sword in affairs of consequence, such as uprisings and revolts against my government, and seditious gatherings of demagogues inflaming the vile passions of the people. They were called in the language of the Paltiens, mungjabs.

I must now describe to you, in a few words, the capital of Palti, Fu Ton. Fu Ton is situated about seven miles further inland than the Royal Palace. It is a city of about forty thousand souls. Its streets are laid off in circles, one within another, so that it may be said to be a place of wheels within wheels, which I thought was very appropriate. In the center of these circles is a large area of possibly five acres, and from this radiate streets that at equal distances intersect the circular streets. In all other respects Fu Ton does not materially differ from

any city of forty thousand that might be met with in China.

When I had fully armed and organized my mungjabs, or conservators of the peace, which was done with wonderful dispatch, it took just thirteen days, I issued the proclamation about Thinking, Public Assemblies and the Unlicensed Distribution of Writings, dating it the fifteenth day of the first moon of my reign.

I followed this the next day with a proclamation setting forth the heavy expenses to which government had just become subject, and doubling all taxes throughout the island. Having done this I felt safe. I felt I should have enough taxes coming into the treasury to maintain an establishment becoming the increased importance and dignity of my government, and I felt that no unlooked-for disaffection among

the people could suddenly burst forth and deprive me of my throne.

There was but one thing now that made me a little uneasy, it was the old ex-king, Hang Hong, and his ex-minister, Me-Hang-Tu. I did not feel quite sure that these two would not, in time, begin to think they had been induced to relinquish their power without sufficiently considering the seriousness of the step and the sufficiency of my claim to succeed them. This gave me great uneasiness. I gave strict orders to my ho-mungjab, or general of police, to have his whole department keep a vigilant watch upon these two men, and upon their infringing the law in anyway, at once to apprehend them, when I would effectually put it out of their power ever again to cause me trouble.

The opportunity to give myself peace of mind soon came. Report was made

to my ho-mungjab that the ex-king, Hang Hong, had had himself made a crown and robe, and other insignia of office exactly like mine. Now, this, to my mind, constituted a clear act of treason, a willful intent to dispute my power, and overthrow my government. Such conduct was calculated to alienate and divide the affections of my people, and could end in nothing but the destruction of the state.

Report was also made, that the ex-king, after publicly showing himself in his regalia, went thus attired to the house of his ex-minister and was entertained by him. As the ex-prime minister did not inform the authorities of this, it constituted a serious crime on his part, as my counselors, learned in the law, told me, for it made him equally guilty of treason.

Upon learning that the ex-king had appeared in public arrayed in regal

robes and crown, and after having been so arrayed was entertained by his ex-minister, I had both apprehended and charged in due form before me with their crime. They were confronted with many witnesses who had been carefully searched out by my mungjabs, and who positively swore to all that was alleged by my government against the impious ex-king and his ex-prime minister. The noted criminals made no denial of the acts charged against them, but in extenuation of their acts explained that they intended no harm or opposition to my government. King Hang Hong, on his part, claimed that as he was the descendant of a dynasty of kings that had ruled the Island of Palti for more than a thousand years, and as he had cheerfully and peaceably relinquished the throne upon the will of the spirits being made known to him, he had thought he might continue

to wear regal vesture without incurring the displeasure of his sovereign. The ex-prime minister went on in the same strain, claiming that he was innocent of any knowledge that the ex-king by reason of his insignia was committing a crime, and therefore when he entertained the ex-king he had no idea he was entertaining a criminal.\*

As I sat on the judgment seat, now satisfied of the guilt of these two men, I cut short their excuses, and sentenced both of them to be kept in strong keep until I should fix the day for their execution, when they should be devoured by the spirits of the lake.

\*NOTE.—The Earl of Surrey was executed during the reign of Henry VIII. His principal offense was quartering the arms of Edward the Confessor on his escutcheon, which made him suspected of aspiring to the crown, though he and his ancestors had openly, during many years, maintained that practice, and the heralds had even justified it.—[*Hume, Vol. III, Chap. XXXIII, pp. 305, 306.*]

I might now justly have drowned my prisoners in the lake ; I had every legal warrant to do so, but my feelings got the better of me. I would spare the lives of the ex-king and his ex-minister. This is how I did it :

I had learned in my youth the art of making whisky by home methods, of which the laws of my native land did not approve. I had therefore always kept my knowledge of the art a secret. I was now determined to turn to a humane use the art my native land had so ruthlessly discouraged. I therefore gave a little sketch of a worm and other apparatus that I should need for distilling a few gallons of whisky to a smith, with directions to make an apparatus after the fashion of the plan I gave him.

They have excellent workers and smelters of copper on this island, the ore being found in great abundance

here; so I found no difficulty in having the apparatus made.

To be candid, I did feel some remorse at introducing such a degrading and enervating stuff as whisky into my kingdom, but it was done for a good and humane purpose, as will shortly appear; and I was likewise careful not to allow a knowledge of the art of making it to be acquired by any of my subjects, having determined to attend to the distilling of the whisky myself. Besides, I could not, in justice to myself, allow any one to learn from me the secret of making it, for if, by any chance, the people should taste it, and like it, and want it, by keeping the secret I might have a profitable control of its manufacture. But this is digressing.

My apparatus being completed, and sufficient barley being delivered where I directed, and being properly sprout-

ed, I distilled, I should say, about half a keg of good whisky, quite enough for my present purpose; but as I had not yet exhausted my store of barley, and as I was at it, I thought I would distill a little more for my own use, and so I kept distilling until I had the full of a keg.

I was now ready to execute the law; accordingly I sent word to the jailer of political prisoners that on the twenty-ninth day of the first moon of my reign, near the hour of midnight, the ex-king and his ex-minister should be executed pursuant to the sentence passed upon them, and that I should attend to the execution myself.

At the same time I sent to the jailer half the whisky, with directions under pain of death not to taste it himself, but on the day of execution, three hours before the time fixed for the same, to set it in the dungeon of the prisoners,

with invitations to them to partake plentifully of it. I gave him special directions to leave it in the dungeon, in a large earthen vessel, with two large copper goblets for the ex-king and his ex-prime minister to drink from.

This done, he was to depart, leaving the key of the dungeon at the nearest house until called for by me or some one with my written order.

I desired the jailer to depart from the dungeon lest he should be scandalized by seeing the two old gentlemen get drunk. But, like the unfaithful servant he was, he went to the nearest house as directed, left the key there, and secretly stayed hid under a bed, sending a member of the family back to the dungeon to peep into the windows and observe, by the faint light the prisoners' candle gave, how the liquid would affect them.

The whole thing leaked out afterwards, but I never brought the jailer to an account for his unseemly conduct, though I had serious thoughts of doing so.

This is what I heard transpired in the dungeon when the whisky was left there by the jailer :

The king first smelt it ; then his prime minister ; then the king sipped it and waited a little to see if it was poison or not ; so did his prime minister, neither caring very much if it was, as both knew they must die before many hours. Then both took a good drink, and then another, and another, till they swayed in their seats and blinked, and neither was steady enough to dip without erring into the earthen vessel. Then they rose from their seats, clasped each other around the neck, smiling and chuckling and steadying each other, till they filled their goblets over and

over, and, at last, sank, clasped in each other's arms, upon the floor.

The hour having arrived for me to act so that the execution should take place as decreed, about eleven o'clock at night I sent a body of mungjabs, seventeen in number, with a written order for the key of the dungeon, and with instructions to bring the two prisoners, dead or alive, to the point of the shore where I had made my landing; also, to bring with them the two goblets and whatever liquid might be found in the earthen vessel in the prisoners' dungeon; for I thought some liquor might be left. I directed another body of thirty-six mungjabs to take my venerated raft, which had been conveyed to the palace and sacredly guarded after my landing on the island, to the same place and half launch it—that is, to place its prow in the water while its stern remained secure on the gently

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sloping beach. I waited in readiness at the palace with my escort, and as the guard with the prisoners came near on their way to the appointed place on the bank of the lake they sent a messenger ahead to apprise me of their coming; whereupon I sallied forth with my escort, and was at the raft when the guard arrived there with the prisoners. The two prisoners were shamefully intoxicated, insensible to fear or pain. The guard of Paltiens could not understand what ailed them. At my direction they were stretched upon the raft. I commanded a large stone, weighing about fifteen pounds, to be tied by a rope, twelve feet long, to each of their right legs. I then had the two stones placed upon the raft. I now ordered the raft to be completely launched, and taking from the guard the two goblets and the remainder of the whisky, I stepped with these little affairs in my arms

upon the raft; and after putting them in a safe place, called for my bamboo umbrella, but as I perceived the current would of itself carry me into the middle of the stream and across it, I shut my umbrella and laid it on the raft.

I now commanded my ho-mungjab to shove me clear with a pole; this done I drifted amid stream and across it. I had no torch this night.

Here I may remark that I felt that a second venturing upon the water would be another proof to the people of Palti of my favor with the spirits of the lake, and my returning without my prisoners would strike the people with fear; for they would forever think I had committed my prisoners to the depths of the lake and to the fury of the spirits.

When we struck the off-bank of the lake, called by the Paltiens, as all the land off Palti is called, Ne-ar-Bi, which

means in the language of the Paltiens, a land adjacent but unexplored, I threw the two heavy stones ashore, and being fastened to the prisoners' legs they served as anchors. I then pulled on the ropes till the raft was close ashore, and jumped out. I next dragged King Hang Hong off the raft and up the bank until I got him to a nice, level place, at a safe distance from the water, and leaving the big stone tied to his leg, as if he were a tethered goat, I felt he was in no danger of rambling into danger in his drink. I did the very same thing with Me-Hang-Tu. After that I went back to the raft, and brought up the two goblets and the remains of the whisky, and set all down near the prostrate king and his prime minister; for I thought they might feel sick and enjoy a nip in the morning.

I now returned to my raft very much

fatigued and heated after my labor. The wind being favorable to my return, I used my bamboo umbrella as a sail, and got to the place, whence I had embarked, without effort, though very slowly because of the current.

I was received with shouts of joy by my mungjabs and some straggling spectators who had waited on the Paltien shore for my return; and was immediately borne in a sedan chair to my palace. The report of this night's work soon spread among the people, and henceforth I was to the Paltiens a man terrible to offend, being gifted with wisdom to detect and stern resolution to punish.

After I had disposed of these two worthies, I expected I should have no further trouble, for I did not see that anyone except the ex-king, his minister and myself had any right to feel concerned about the government of Palti.

It was not long, however, before it became evident that some mischief-makers were going among my people, endeavoring to disturb their minds and incite them to acts of opposition and violence towards my government. I was a long time aware of the mischief before I could lay my hands upon the perpetrators of it. Sometimes I thought that being unable to catch the guilty parties I should seize one or two Paltiens of mark, and put them to death by way of warning and reprisal for the crimes of their country-men; but on reflection, I abandoned that purpose, and determined to wait until I could catch the real criminals.\*

After some waiting I learned of the place of resort of the mischief-makers, and I sent thither a few mungjabs,

\* NOTE:—We believe the American troops in the Philippine Islands were not quite so considerate, but put innocent Filipinos to death by way of reprisal for some depredations committed by their countrymen.

who pretending to be sympathizers with the malcontents harangued them on, and drew them out. In this way my government was able to adduce incontestable proof of treason against two malefactors. These being the first two detected, I treated them with some leniency. I spared their lives, but I had the eyes put out of one, and the hands cut off the other.\*

I confiscated their property so that they should have to travel through the country begging for bread; and in that way serve as a striking example to those who might contemplate a repetition of their offense.

This example had some effect upon the people, for it was some time after

\*NOTE:—This was the punishment inflicted by William the Conqueror upon the rebels who rebelled against his rule in England, during his absence in Maine, 1074. Putting out the eyes was also a punishment inflicted by Richard I. upon poachers.—*Hume, Vol. I., pp. 205, 392.*

this before I heard of any more efforts to spread sedition through my domains. At last the disturbers began their work again, and I a second time had to rely upon the fidelity of my mungjabs.

My mungjabs were informed that the disturbers were to meet at night in the Valley of Small Brooks. Thither they went and commingled with their countrymen, the Paltiens, who had assembled there in pursuance of secret notification. Three speakers addressed the seditious gathering, Kai Fu, Pao Tung, and Shi Shi. The first two, I was informed, spoke of their country, told how much they loved it, wished it were happy.

These speeches were an outrageous reflection upon my government. Though the speakers did not mention government, it was plain enough, considering the disturbed times, that it was my government they had in mind as the

cause of what, they were pleased to look upon, as the want of happiness of their country. The third speaker, Shi Shi, removed all doubt on this point, and went to such extremes in his sedition that I could no longer continue to show forbearance, and for the sake of the public peace, and the welfare of the state, I was forced to bring the disturbers to justice.

He said:—"Men of Palti, we have a most excellent government, but ——."

At this point, my mungjabs threw off their disguise, laid hands upon the speakers, gave a signal that had been agreed upon, when in rushed other mungjabs who had concealed themselves some distance away; the gathering was dispersed, and the ungrateful rebels conducted to prison.

The next day the prisoners were brought before one of my judges for trial. A venerable man whom I had

appointed to his exalted office for his discernment and for his attachment to my government.

Before the hour arrived for him to sit in judgment I sent him by a messenger the following epistle:—

To Li Tung,

the King's Judge:

Venerable Sire:—

We need not tell you of the dark and troubled times that have come upon Our beloved country. We rely upon Our judges to save Us from the dangers that threaten Us. May Our trust and faith be well merited.\*

WEI HEI,

King.

\*NOTE:—We are very sorry, for his own sake, that King Wei Hei, in any way, attempted to influence the bench of Palti; but that practice, notwithstanding that some very upright judges sat on the bench, long prevailed, and perhaps today prevails in many countries that are of much more importance than Palti. Of judges and juries in the reign of Elizabeth and her predecessors Humie says, "There

At the appointed hour Li Tung ascended the judgment seat, and the three prisoners were brought before him. They were inclined to make light of their offense; and were for bringing witnesses to prove their loyalty; and offered by their own solemn oaths to prove that they were faithful to my government, and never did, and never intended to do, any act subversive of it.

But the venerable judge could not be cajoled by their seductive arts. He declared that it was contrary to the law of Palti to allow anyone accused of so detestable an offense as treason, or the attempt to overthrow the established government, either to call witnesses in

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scarcely occurs an instance during all these reigns, that the sovereign or the ministers were ever disappointed in the issue of a prosecution. Timid juries and judges who held their office during pleasure never failed to second all the views of the crown."

*Appendix III, Hume's History, Vol. IV, p. 349.*

his behalf, or to testify himself, or to have anyone to speak for him. Thus were these wretched men silenced and visited with the just consequence of their faithlessness.\*

In one particular, the judge showed the prisoners great indulgence. Though he would not let them by their own testimony or the testimony of witnesses deny their guilty utterance of the words charged to have been spoken by them, he did allow the prisoners to argue that the words imputed to them, even if uttered by them, were not treasonable; and therefore that they ought to be freed.

After hearing the prisoners' arguments, the judge gave the following opinion in writing; and filed it among the papers of his judgment seat:

\* NOTE:—This was practically the law of England until 1695, when it was altered by statute. *Blackstone, Book IV, p. 355; Macaulay's History, Vol. IV, p. 241.*

## OPINION OF THE COURT.

*The King of Palti*  
    *against*  
*Kai Fu, Pao Tung*  
    *and Shi Shi.* }

On the first day of the 12th moon of his august Majesty's reign, to wit: Wei Hei, came this case to be heard, wherein are charged the said Kai Fu, Pao Tung, and Shi Shi, with uttering certain words, blasphemous and devilish and treasonable against his said Majesty's government, to wit:—"Men of Palti, we have a most excellent government but ——." Whereupon the said Kai Fu, Pao Tung and Shi Shi demur and say that said words, even if uttered by them are insufficient to support his Majesty's cause.

As the case now stands before us we must presume these words to have been uttered by the prisoners or in

their presence and with their approval, by which they made themselves all responsible for their import; the question, therefore, is, Are these words treasonable? If the prisoners had said, "Men of Palti, we have a most excellent government," and had stopped there, it is clear, they would have committed no treason; they did not stop there; they added the word, "but." Now, the word "but" shows that it was the prisoners' purpose to take from, or detract from the assertion, "Men of Palti, we have a most excellent government;" and when the prisoners detracted from this assertion, they became enemies to his Majesty's government, undeserving of its protection, unfit to live among loyal men, guilty of treason.

We therefore overrule their demurrer, adjudge them guilty of treason, and order that execution be done upon them, the said Kai Fu, Pao Tung, and

Shi Shi, on the third day of the twelfth moon of his Majesty's reign.\*

LI TUNG,  
The King's Judge.

Judgment entered at the Seat of Justice the first day of the twelfth moon of his Majesty's reign.

I remember the day these men suffered, well. It was announced that they would be led through the principal street out to the place of execution, some miles beyond the city. The whole city turned out to see them. Every one had on his best attire. The

\*NOTE:—The condemnation of these men was quite as warranted as the condemnation of a man in the reign of Edward IV. of England. A tradesman of London, who kept shop at the sign of the Crown, having said that he would make his son heir to the crown, this harmless pleasantry was interpreted to be spoken in derision of Edward's assumed title, and he was condemned and executed for the offense. *Hume's History*, Vol. II, p. 445 ; *Blackstone*, Book IV, p. 79.

rich, their silken robes, and the poor, cotton robes and silk girdles.

As the condemned passed up the street, with their hands tied behind them, they spoke, as best they could, to the people that lined the way, saying, "Friends, brothers, think; think of this day; think of the cause that resigns us to this fate. For you and your children, we suffer. We deserve to suffer, for too timidly have we hinted at truth. Our voices shall soon be stilled, but men more bold will follow, and court our fate until you heed their words."

I know it was a generous mistake on my part to allow these disturbers to address the people in this manner; they should have been gagged; and had I known they would have made such use of my kindness I would have seen that it was done; but perhaps it was no harm, for when they spoke the

people only hooted them and pelted them with stones.

As the procession proceeded on its way, at a turn of the street, unknown to my mungjabs, the families of the condemned had stationed themselves; and as the culprits passed, a little boy, a son of Shi Shi, rushed towards his father from the throng that lined the way, crying, "Father! father!" and Shi Shi turned, and seeing his child, he stood riveted to the earth; and lifting his eyes he cried, "Almighty God have pity on me!" whereupon a mungjab seized the child, and the executioner gave a fierce pull to the halter around Shi Shi's neck, and the procession proceeded.

After this the people hooted and pelted the condemned no more.

I might have pursued these men even after death; for by the law of Palti, the carcasses of all traitors are

after death at the king's disposal. I could have had their dead bodies cut to pieces, and the fragments displayed in all the public places.\*

But I indulged in no wanton vengeance. I merely ordered that the heads should be cut off the culprits after they had been hanged; and that they should be placed upon the respective coffins as the culprits were borne on the return from execution past my palace. Thus I made myself sure of seeing with my own eyes that the law had been carried out.<sup>1</sup>

After this I enjoyed four years of great peace. Of course, there were occasionally a few attempts at sedition

\*NOTE:—The mutilation of the bodies of traitors was the law of England down, we believe, to 1870. In 1814 an effort was made to abolish this feature of the punishment of treason, but the effort failed principally through the opposition of Lord Ellenborough. King Wei Hei, let it be said to his credit, did not go to such extremes as did the law of England.—*Martineau's History of England, Vol. I, p. 407.*

even during the subsequent four years, but I invariably frustrated these attempts by mild punishments that gently dissuaded the would-be offenders, and greatly amused my loyal subjects.

For instance, one of my favorite light punishments was to catch a number of disturbers, lead them into a field adjacent to the palace, that had a high wall about it, tie their hands behind their backs, and place on their heads foolscaps that were well lined with a coat of hot pitch. Sometimes the hot pitch would run down into the eyes of the disturbers and blind them, but more frequently it did no such harm. I invariably detained the disturbers until the pitch had so cooled that the caps could not be detached from their heads without carrying with it the hair and blistered skin. I then turned them adrift, amid the laughter of my mung-

jabs, disfigured and writhing with pain.\*

At other times when I caught disturbers, I would have them held down on their backs, and water pumped into them with a force pump until they swelled up almost to bursting. Some times I put salt into the water, and sometimes soap; and I even used mud to inflate the disturbers.\*

When I became king of Palti, I naturally became greatly interested in the

\*NOTE:—This was a diversion of the English in Ireland in 1798.—*Plowden's History*.

\*NOTE:—This was a diversion of the troops of the United States of America, in the Philippine Islands, in 1900.

See the American and Journal of New York, April 27th, 1902; also a report of an Investigating Committee of the Senate of the United States.

"Can any man whose blood flows in his pulses, any man who has read his Bible, or has been reared at the knee of a Christian mother, justify the perpetration of such cruelties upon another man, who wears the guise and the image of his Creator?"  
*Congressman Sibley, of Pennsylvania.*

history of my predecessors on the throne. Upon inquiry I learned, with chagrin, that most of them had very unenviable reputations. One was reputed to have acquired the throne through smothering the lawful heir; another was reputed to have murdered many of his wives; and so on. Most of them had characters that might have been very much better.

The more I reflected on this state of affairs, the more I felt that it was prejudicial to government to have such stories of the kings of Palti current among the people; and, therefore, I determined that I would put forever at rest these ugly and, no doubt, false stories about my royal predecessors.

With this purpose in mind I founded a great institution for spreading reliable historical information throughout the country. I engaged a whole corps of professors, at good salaries, to in-

quire into and to refute every history and every tradition that reflected, in the slightest degree, upon the Paltien kings. The professors were only a short time installed into office, when they proved, beyond question, that no king of Palti had ever smothered the lawful heir to the throne; that this malicious story had its origin in the fact, that at one time a young heir to the throne, by some chance or another, absented himself for several days from his accustomed haunts, whereupon, his uncle, who had sought him everywhere, was so elated at his re-appearance, that, in a frenzy of affectionate joy, he put his arms around the young heir's neck, and before his ardor subsided the young heir died in his embrace.

The professors likewise proved, with regard to the king reputed to have murdered his wives, that the story was all false; that the king in question on

a certain occasion lay peaceably in bed asleep, with his red nightcap on, when in stole his wicked wife, and lifting an axe in the air sought to split his poor head; but the axe flew off its handle, and striking the ceiling fell upon the head of the wicked woman, and killed her. And so, when the poor king after his sorrow for his wife's untimely end was somewhat abated, married again; his new wife attempted the same wicked deed, and met with the same just fate. And thus did the poor king become popularly accused of murdering his wives.

Of this institution that I founded, I must confess, I felt proud. When I saw what good it was likely to accomplish in the way of making popular the kings of Palti, my only other wish was that its influence might be extended until it made popular in Palti all those institutions and conditions

against which disturbers were inclined to rail, and excite the masses to hatred.

I gave to this institution the name of 'The Temple of Love; but some of the lower orders of Palti very disrespectfully persisted in always alluding to it as 'The Whitewash Brush.

During my reign many other things occurred that it may be my duty to detail, which I will now do as nearly as possible in the order of their occurrence.

I occasionally held grand receptions at the palace, at which times all parts of the building were thrown open to the populace. After such of my subjects as were presented to me had done me due reverence by prostrating themselves to the earth before me, I would ask them such questions as, "How old are you?" "How many children have you?" If told that the person pre-

sented had no children I would ask,  
“Why have you not?”

By asking such questions as these I earned the reputation of being the wisest ruler that had ever ruled in Palti.\*

The people of Palti on one occasion to show their love and loyalty sent a delegation to the palace, praying that if it pleased my most august Majesty, they would on a certain night serenade me with a choir of five thousand voices, the finest that had ever been heard in the land. Not wishing to go down in history as a monarch hostile to fine art, I consented to their serenading me, and I fixed a certain night for it.

But I afterwards began to repent, and to fear that if I should submit to such an ordeal, my nerves and my

\* NOTE:—See the account in the newspapers of the reception given by Li Hung Chang, at the Union League Club House, in Philadelphia, U. S., in 1879.

health would be forever after shattered. In my own native country, on one occasion, I had listened to five hundred voices go off together, and some being pitched a little high and others a little low, I fancied I had never heard any other thing so appalling and hideous; and now, when I realized that it was proposed to have five thousand voices aimed at me, I felt terrified.

I therefore directed an officer to go through all the jails in Palti, and discover, if he could, among the prisoners condemned to death, any one that bore a personal resemblance to me. After great searching he, at last, returned with word that he had been successful, at least, that the prisoner from a distance might pass for me.

I then sent word to the prisoner that on the occasion of the serenade, I wanted him to personate me, sitting on one of the lofty balconies of the

palace, while the people sang; and I offered him a free pardon in return. When he heard that five thousand were to sing, he demurred, and said he would prefer to die; but I sent for his wife and children, and when they went to his prison and entreated him, he yielded to their entreaties and consented.

On the night agreed upon the prisoner appeared on the balcony disguised as the King of Palti, and listened with apparent appreciation to the efforts of the five thousand. I had previously left the palace in secret, and gone some ten miles off to the other side of a high hill, and lain close to the ground at its base. Even at this distance the sound was terrible, and often as I listened, I congratulated myself on my prudence.

The poor prisoner after the serenade never did any good. He became in a few days a raving maniac, and died six

months afterwards shouting, "Stop it! stop it!"

One of my principal recreations in Palti was hunting. In order to indulge this taste I laid out a fine forest, and I induced all the nobles of Palti to lay out similar forests for themselves. To lay out my forest I had to clear a large district of all its inhabitants, and my nobles had to do likewise. I burnt all the miserable little huts that a very degraded class of my people used to occupy in this district, and I forbade the people to return under pain of death. I then stocked the forest with fine game, and I decreed that no man or woman should by night or day enter my forest to poach under penalties of great severity. Notwithstanding this, some had the temerity to enter my forest and steal game. At last one of the scamps was apprehended. When caught he pleaded to be allowed to es-

cape, saying that his mother and himself were starving when he attempted to do the deed, and he knew of no way else to appease their hunger; that he was willing to starve himself, but could not see his mother do so. But my keeper would not let the villain escape. I ordered his eyes to be put out, and that he be castrated, and so he was.\*

When I had occupied for a year and a half the royal palace at Fu Ton, I began to feel somewhat dissatisfied with it. The edifice was, to my mind hardly imposing enough for a civilized king, though it had suited well enough the fantastic tastes of the Paltien monarchs who had occupied it.

When I thought the matter over, I concluded that nothing would suit me

\* NOTE :—This was the punishment prescribed by an ancient English law for poaching.—*Hume's History, Volume I, Chap. X, p. 392.*

so well, or so impress the Paltiëns as a palace designed after some good European model; and, therefore, I determined that I would erect in Fu Ton a palace designed somewhat after the plan of Windsor Castle. I determined to build the new palace in the area in the center of Fu Ton, and occupy it as a winter residence, reserving the ancient palace as a summer residence. I was very reluctant to oppress the good people of Palti with additional taxes for the construction of the new palace, and, therefore, felt myself bound to devise some method by which this great undertaking could be carried to completion without increasing the taxes. A happy thought came to me.

There were at this time a great many idle men or vagrants in Palti, worthless fellows, given to no industry, "such as wake on the night, and sleep on the

day, and no man wot from whence they come nor whither they go.”\*

I had, shortly after my accession to the throne of Palti, endeavored to extirpate this idle class by ordering that any person, being whole and mighty in body and able to labor and found begging and giving no satisfactory account of how he lawfully obtained his living, should be arrested and taken to the nearest town, and there tied to the end of a cart naked, and beaten with whips throughout the town till his body should be bloody by reason of such whipping.\*

Now that I had determined on building the new palace, I had all these

\* NOTE:—The language of an old English Act.—*Blackstone, Book IV, p. 169.*

Reuben Romich, of Lower Macungie Township, Lehigh County, Pennsylvania, in the course of twenty-three years, is said to have sheltered twenty-five thousand tramps or vagrants, and it is said he was never ill-requited by any tramp he had sheltered.

\* NOTE:—22 Henry VIII.

vagrants apprehended and branded on the breast with the letter V; and I adjudged them all to be slaves for two years, in which time I expected to have the palace completed. I then ordered that they should be employed on the construction of the palace, beginning their labor every day, not later than five in the morning, and continuing at the same until eight in the evening, and being fed only on bread and water and such refuse meat as their masters should think fit.\*

At one time some of these vagrants, ill-liking to be kept so closely to their work, escaped from their masters, and ran away; but I soon had them apprehended, and brought back, and marked on the ball of their cheeks with the letter S, to show that they should now be slaves forever; and I ordered all the masters and overseers, directing the

\*NOTE:—A statute of Edward VI. of England.

work on the palace, to place rings of iron on the necks or legs of these desperate men, so that they should not be able to run away again.

Notwithstanding this, there were a few who managed to escape from their tasks a second time. After diligent pursuit most of them were apprehended; but it was in vain they besought me for mercy, my patience had been tried beyond endurance, so I had everyone who had offended a second time put forthwith to death.\*

In less than two years I had, by the policy I have alluded to, constructed the new and beautiful palace that stands at this day in Fu Ton, showing the superior artistic taste of Western over Oriental architecture, and let the Western traveler who may in future days gaze at this noble pile remember that

\*NOTE:—This was the law of England.

it did not cost the people of Palti so much as one penny.\*

While I acted with some firmness towards idle vagabonds, I treated with great consideration the deserving poor of my dominions. There came a time in Palti when many very deserving people were really starving. On one occasion, during this time, I had it everywhere announced that I would, on a certain day, at the hour of noon, minister to the wants of the needy on one of the public squares of Fu Ton. On the day and at the hour named, thousands of ravenous poor had flocked

\*NOTE:—On the 15th of May, 1901, a convention of the mayors and burgesses of the various cities and towns of Pennsylvania was held at a hotel in Philadelphia to devise a plan for suppressing vagrancy or tramping in that state; but with the exception of Ellsworth F. Giles, Mayor of Altoona, and possibly one or two others, the mayors and burgesses could make no better suggestions than could a herd of baboons. The majority of these mayors and burgesses should have had the guidance of some man with the genius of a Wei Hei.

to the designated square for relief, and I had, by the hour named, supplied huge stacks of bread and hams, and immense caldrons of soup. All the bread was made into seven pound loaves, and the hams were cut into five pound chunks, and the soup was to be measured out in quart ladles.

As the hour of noon approached, the hungry crowds grew desperate, and were for dashing at the supplies; but I thought it would be a splendid thing for posterity, if I could have an artist sketch me about to distribute the relief to the poor; so, at noon, I ascended an improvised throne on the square, and sat to an artist. I held in my right hand a ladle, on which was engraved, "Soup, one full quart;" in my left hand I held a seven pound loaf on which was stamped, "Bread, seven pounds, extra fine;" and in my lap rested a piece of ham, rolled up in tin-

foil and marked, "Ham, five pounds, prime." While the artist worked, the crowd became turbulent in the extreme; and my mungjabs had to act with exceptional severity to keep the people from making a disorderly onslaught upon the provisions; but in two hours the artist got a satisfactory sketch; and forthwith the food was distributed. For long after this occasion, when I suspected the poor people of being dissatisfied with my government, I had nothing to do, to appease them, but send agents among them to take them by the sleeve and say, "Remember the king's soup." "Remember the king's bread." "Remember the king's ham."

When I had reigned in Palti some two years, I was one day seated on my throne giving audience to my people and considering of their grievances. A deputation from the country at large

approached my throne, and on their knees thus addressed me, "Most mighty and august Wei Hei, King of Palti, we humbly beseech your most august Majesty to consider that night and day this nation mourns to think there is no heir of your blood to succeed you on the throne of this great land. Great King, the welfare of the nation demands that your most august Majesty should provide such an heir for that sad day when your most august Majesty will reign in Palti no more. We therefore pray your most august Majesty to make choice of a proper consort or consorts, so that when your most august Majesty is called to inhabit the palaces of the sky, a monarch of your blood may reign in Palti."

As the spokesman proceeded with this address, it was some seconds before I could divine what he was aiming at. When I realized what was coming,

it was so unexpected that I became somewhat stage frightened; next, I got red in the face; I put my handkerchief to it; and rammed some of my handkerchief into my mouth; and then a merry fit seizing me, I burst out laughing, all the time choking my laughter with my handkerchief. But before the spokesman finished I had recovered myself, and I said, "Beloved children, as your prayer is couched in general terms, only recommending the choice of a consort or consorts, and does not pretend to direct my choice of said consort or consorts, I can take no offense at your prayer or regard it otherwise than as a new instance of your affectionate attachment to me. But had you gone a little bit further, and named a consort or consorts, as for instance, the fair Yin Kuo and her three sisters, or the bright Wo Sho and her five sisters, I should have considered this a

very serious matter. Remember that all Paltiens are my children, and while I am employed in rearing and governing such a family, it can not be said that I have no heir of my blood to succeed me on the throne of Palti. Even if I should have a consort or consorts the people of Palti would ever be uppermost in my thoughts; but I shall live and die a bachelor; and, when I die I want no higher character or fairer remembrance of me transmitted to posterity than to have this inscription engraved on my tombstone, "Here lies Wei Hei who lived and died a bachelor king."\*

I could tell by the peculiar looks of those present, and by the lull of silence, that my answer and my manner of receiving the address had not pleased the people.

\*NOTE:—A petition was made by the House of Commons to Queen Elizabeth requesting her to choose a husband.—*Hume, Vol. IV, pp. 10, 56, and 78.*

While I am on this subject, I wish to say a word with regard to the manner in which the marriage ceremony is performed among the Paltiens.

It is performed in Palti by the father of the bride placing a piece of butter on the forehead of the groom, and the father of the groom placing a similar piece of butter on the forehead of the bride. In many of the countries I journeyed through on my way to Palti, the marriage ceremony is performed in a manner almost the same, but instead of butter soap is used. I was very particular to distinguish the countries in which soap is used from those in which butter is used; for serious controversies have often arisen from carelessness with regard to such particulars.

Anciently the Paltiens took great precaution to safeguard the interests of humanity in the matter of marriage.

Before young people were allowed to

marry they were subjected to an examination by a person of experience and wisdom to determine if they were so physically and mentally matched as to ensure healthy and intelligent offspring.

But on one occasion a young man and a young woman presented themselves to be examined as to their fitness to be mated. The young woman was first subjected to examination ; she was pinched, and kneaded, and slapped, to determine the quality of her flesh ; when suddenly, the young man, who was a man of great strength and of a most violent temper, took offense at some pretended affront offered to the young woman, and seizing the experienced and wise examiner by the heels, he swung him around as if he were a sling ; and brought his head in collision with a stone wall, making a fine spray of his brains.

As no one after this sought the office of examiner it unfortunately fell into disuse, in which neglect the office still remains.

The mode of salutation is very peculiar in Palti. When one friend meets another the salutation is not as it is among the English, "How do you do, or how are you?" nor is it as it is among the French, "How do you carry yourself;" but "How do you eat?" If the person addressed is well he replies, "I eat like a pig;" if unwell he replies, "I eat like a bird."

Hotels are conducted in Palti in a manner that would seem very odd to Europeans. The dining room would appear the oddest part of the establishment to strangers. According to the custom of Palti, three separate hours are fixed for dining in every hotel. The first meal is served at seven o'clock in the morning, the second meal at noon,

and the third at five o'clock in the evening. The Paltiens do not measure time exactly as we do, but according to their way of measuring it, these hours as understood by us, would represent their hours for dining.

The door of every dining room in Palti is kept locked until the very moment for entering. The guests gather in numbers outside the dining-room door, wistfully gazing at it, and waiting for it to open. When, at length, the hour for dining arrives, and the door is thrown open, a terrible rush is made by the guests to get in, clothes are torn off, people are squeezed and bruised, and sometimes a whole mass of people remains jammed in the door, packed so hard that they can neither go backward nor forward, but must remain in their painful position until pulled out with block and tackle. If, by chance, the guests get into the dining room without

any catastrophe at the door, the first to reach the tables jump upon them, seize all the best things to be got, devour as much as they can, fill their pockets with what they can not devour ; and whatever they can not appropriate in either of these two ways, they endeavor to destroy by kicking or throwing it off the table. I have even heard of some spitting over the whole table after they had dined to disgust the guests that were to dine after them.

I was at one time memorialized to put a stop to this custom by law, and introduce some table etiquette into the hotels of Palti ; but I was too deeply impressed with the sublime theory of "The survival of the fittest" to interfere with what appeared to me to be a custom founded upon a great law of nature. No doubt this custom of the Paltiens will eventually stamp out all

weaklings, and develop among the Paltiens a wonderfully fine race of people.

The Paltiens were always very anxious to convince me of the splendor of their poets' imagery, and of the great wisdom of their philosophers. They at several different times presented to me handsomely illuminated parchments containing the wise sayings of this or that philosopher; and one very hot day in summer as I ascended the throne, they presented to me three philosophers who, they suggested, by their eloquence and erudition would beguile the morning hours and make time fly with accelerated pace.

The first philosopher began to edify me by announcing that he would lecture on the subject of, Yeast; which he did for fully an hour. The second announced that he would lecture on

Chalk; which he did for not less than two hours, and the third announced that he would lecture on Soap Bubbles, which he did until I felt he had designs upon my life. In vain I began to fidget, and grow restless as I sat on my throne; I even cast imploring looks upon him to stop, but the heartless philosopher kept right on with his bubbles.\*

At this juncture my cook stuck his head in and said, "Excuse me, your most august Majesty, but what shall I prepare for dinner today?" "Ah! my good cook," said I "do not talk to me of dinner today, for I am poisoned with rot. But," said I, "have you plenty of boiling water in your kitchen?" He replied that he had. "Then," said I, "take these three fellows to the

\*NOTE:—See the Manchester Science Series of Lectures by Huxley and others. 1871-1879.

kitchen with you, and boil them to death.”\*

Of the merits of the Paltien poets, I can not speak with any authority; for while I did not suppose that they would be less complimentary to me than the philosophers, yet, strange to say, they never appeared before my throne, though I often looked for them after the philosophers had presented themselves.

One day a number of aged men, tall of stature, with long beards and ivory teeth, members of an ancient sect of Palti, approached my throne, and with profound salaams laid at my feet a costly vase. Their spokesman explained that it was the desire of these men to signify by this token their loyalty and attachment to their most august king.

\*NOTE:—By statute, 22 Henry VIII, C. 2, it was made treason punishable by boiling to death to murder by administering poison. *Blackstone, Book IV, p. 196.*

After this explanation they dropped their cards into the vase, and withdrew from my presence, walking backwards and bowing low.

After they had withdrawn my courtiers looked at me, as if anxious to get a hint as to how they should treat the affair. "Well," I said with a twinkle in my eye, "these are surely a lot of odd old chaps." My courtiers seeing me so pleasantly inclined, all burst out laughing at this; and I joined in the laugh. "Now," said I to my courtiers "what may this thing be worth;" at which my courtiers all fell to guessing; and no one thought the vase worth less than a thousand taels.

"Well" said I, "the old chaps that can present their king with a vase worth a thousand taels must have taels to spare;" and we all fell to laughing again.

I then ordered the tooth doctor of

the palace to be summoned. When he presented himself, I commanded him to note the names of the loyal donors of the vase. Said I, "Tonight take with you a dozen trusty mungjabs, and call in order upon each of these loyal donors; let each be securely held by the mungjabs; and when so held lay your forceps gently but firmly on one of the donor's molars, saying, 'Good sir, two hundred taels or out comes your molar.' If he pays, spare that tooth, and lay your forceps gently but firmly on the next, demanding another two hundred taels. Thus pass along every tooth in his head, and if he fails to pay for any tooth spare not that tooth."

As all the donors had full sets of teeth I realized a very respectable sum of money from this little bit of enterprise.\*

\*NOTE:—King John of England once demanded ten thousand marks from a Jew of Bristol; and on

I always felt it my duty as king to be ever vigilant for the welfare of my people; and, therefore, always gave a ready ear to every suggestion that I thought beneficial to them.

At one time a petition was presented to me by certain men who represented themselves as particularly concerned for the health of the little town of Chi-Choo-Chee, in the province of Li-Poo-Pa. In their petition they said:—

“We beg to make known to your most august Majesty that the town of Chi-Choo-Chee, in the province of Li-Poo-Pa, by reason of certain effluvia, smells, odors, filth, and other causes, is constantly in danger of severe epidemics of small-pox, big-pox, cow-pox and chicken-pox. We therefore beg leave to construct in said town of Chi-Choo-

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his refusal, ordered one of his teeth to be drawn every day till he should comply. The Jew lost seven teeth, and then paid the sum required of him.—*Hume, Volume II, Chap. XII, p. 66.*

Chee, in the province of Li-Poo-Pa, a great sewer that shall conduct from said town said effluvia, smells, odors, filth, and other causes of disease; and we further beg your most august Majesty to command all the people of Chi-Choo-Chee, in the province of Li-Poo-Pa, to connect their premises with the great sewer, so that all effluvia, smells, odors, filth, and other causes of disease may be conducted from their premises."

When I received this petition I was most gratified to know that I had subjects so concerned for the welfare of their fellows; and I forthwith made a decree empowering the petitioners to construct a great sewer in the town of Chi-Choo-Chee, in the province of Li-Poo-Pa; and I commanded all the people of that town to connect their premises with the sewer, and thus enjoy an immunity against small-pox, big-pox, cow-pox and chicken-pox.

Not long after the sewer was constructed I received a petition from the people of Chi-Choo-Chee, in the province of Li-Poo-Pa, saying :

“Your most august Majesty, we starve! A great sewer has been constructed in our town to conduct from it certain effluvia, smells, odors, filth and other causes of disease, and your most august Majesty has commanded us to connect our premises with said sewer, so that we may enjoy an immunity against small-pox, big-pox, cow-pox and chicken-pox, but the constructors thereof have demanded of us for the privilege of complying with your most august Majesty’s commands, such exorbitant sums of money that we have no money left, and still we live in dread of small-pox and big-pox, cow-pox and chicken-pox, so that the sewer has done nothing for us but drain from us our substance.”

Upon investigation, I found the complaint of the people of Chi-Choo-Chee, in the province of Li-Poo-Pa, to be well founded; and I forthwith had the projectors of the sewer seized and brought before me.

Now, there happened at this time to be in the royal stables a diseased cow, covered all over with open sores. Into these sores I introduced little sticks, and gathered on the points of the sticks the putrid matter of the sores. When the projectors of the sewer were brought before me, I had their veins opened, and intending to inflict upon them a horrible death, I transferred the poison from the sticks into their veins. To my great surprise, though this sickened the projectors a little at first, they were soon strutting about, boasting that they felt better than ever they had felt before. Finding that ordinary punishment had no effect upon the brutes, I had an im-

mense cage constructed after the pattern of the cages in which parrots are kept in my own native country; and having apprehended the projectors a second time, I drove them into this cage; I then had it rolled on rollers to the mouth of the sewer in the city of Chi-Choo-Chee, in the province of Li-Poo-Pa, and hoisted into such a position that the contents of the sewer flowed over the cage like the torrent of a waterfall.

So that the projectors of the sewer might have some respite from their punishment, I had a small piece of roof placed over a part of the cage, under which the projectors could cower, but so that they should not enjoy too much of this respite I had three long poles placed near by, with sharp iron points at their ends. These poles were attached to machines that liberated them upon a small coin being dropped

into a slot, and he that dropped a coin and secured a pole was privileged, in return, to drive the projectors by sharp prods from the sheltered part of the cage into the full torrent that emptied from the sewer. It became a great diversion for all the young men of Chi-Choo-Chee, in the province of Li-Poo-Pa, to secure these poles, and amuse themselves by prodding at the projectors; and thus enough money was realized from the slot machines to keep not only the town of Chi-Choo-Chee, but the whole province of Li-Poo-Pa thoroughly clean.

In the wet season the wicked projectors of the sewer lost flesh, and found it hard enough to live, on account of the flooded condition of the sewer which, day and night, poured torrents over them, but in the dry season they recovered what they lost in the wet. But I shall not bother with the narration of

such trifling affairs, but shall proceed to give, in a few words, some idea of the government that obtained in Palti at the time of my going thither.

On the Island of Palti the science of government has made, at least, some progress. As every act of man more or less affects every other man, so every act of man is subject to governmental control. For this reason the home of every man is subject to governmental supervision. The proper officers in every district have keys for every house, and for every room and closet in every house in their district; and they exercise their supervision over houses and families in this way.

No one dare rise in Palti earlier or later than between half past five and half past six o'clock in the morning.

Between these hours the proper officer presents himself at the Paltien's door and unlocks it. He enters, draws

forth his thermometer and tests the temperature to see if it be of the prescribed degree, about 76 Fahrenheit as English people gauge it. If the temperature is found correct, he so announces by filling out a certificate in duplicate to that effect, which is authority for the family to rise, one certificate being left with the family and the other sent to the seat of government at Fu Ton. A very small fee is charged for the certificate, a mere trifle. If the temperature is found too high or too low, the officer fills out a certificate to that effect, also in duplicate, which serves as a prohibition upon the family's rising. One certificate is left with the family and the other is forwarded to the seat of government.

Finding the temperature unsuitable, the officer dispatches for another officer called a dang-fe-kai or a wang-fe-kai, a cooler or a heater, as the case may be,

who brings ice or fuel according to circumstances. For these valuable services more fees are demanded, an extra fee for the officer for dispatching and a fee for the cooler or heater, together with the cost of the ice or fuel.

When the proper temperature has been produced the family may rise, but not until the temperature taker has returned to give his certificate in duplicate that the temperature has been brought to the legal requirement.

The theory of the law is, that should a family rise in an improper temperature, their lives and the lives of the community might be endangered by the sickness which might result, and be of an infectious or contagious nature; besides an injury to the family would be a loss to the state, affecting merchants and manufacturers who, in anticipation of the demands of the family above mentioned, have produced and

purchased goods in advance. Besides many other reasons which could be given but which need not, for they will readily be perceived.

When the family has risen, they may dress themselves; but they must first wait for the Inspector of Person, for they might not be clean, their hands might be dirty, or their noses, or worse still their heads; and going out they might be offensive or injurious to the public, causing sickness or annoyance which it is the duty of the state to prevent. A failure of the state to discharge this duty might entail a pestilence, resulting in death and the upsetting of business.

I forgot to say that a small fee is charged by this inspector. He likewise makes out his certificate in duplicate, one to be left with the family and the other to be forwarded to the seat of government.

The family is now nearly ready for breakfast, but first the Inspector of Clothes must present himself, examine the clothing, see that it is well aired, conformable to decency, and not too costly for the family's station in life. The clothes must also be such as do not offend or annoy the public. The hats of ladies and gentlemen must not be too high nor too broad, or if high or broad, must be transparent and not opaque; the skirts of ladies must not be so long as to trail on the ground, raising dust and spreading disease; thus does the paternal solicitude of government prevent disease, preserve decency, discourage pride and extravagance, and provide for public comfort.\*

\* NOTE:—The city of Philadelphia, in the United States of America, has an ordinance prescribing a penalty for wearing a hat in places of public amusement. This ordinance is directed particularly at ladies' hats. Some towns in the United States have

The Inspector of Clothes, like the other inspectors, makes out a duplicate certificate. If he finds everything as it should be, he so certifies, leaving one certificate with the family and sending the other to the seat of government; if things are not exactly as they should be, the inspector signifies to the family the objection, and directs it to be remedied by the time he returns, certifying in the meantime, the deficiency in duplicate. The Inspector of Clothes makes a small charge for his certificate if all things are right; and a larger charge if things are not up to requirements and call for another visit.

The family may now go to breakfast as soon as the Inspector of Diet has inspected their breakfast. This inspector, as his title implies, examines

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recently undertaken to prohibit long skirts for ladies, lest the long skirts by raising the dust should disseminate microbes.

the food set for breakfast to see that it is pure, that it has been wholesomely prepared, and that it is not too poor or too rich.

This is considered a very important office, for much of the health of the people depends upon a proper diet. Any mistake in diet would greatly affect the family and all with whom the family comes in contact, besides, people properly dieted are more congenial and less inclined to break the peace, and participate in tumults and disturbances.

The Inspector of Diet makes out his certificate in duplicate, leaving one certificate with the family if everything is correct, and sending the other to the seat of government. If the diet is faulty he suggests the respects in which he desires to have it remedied, and if his suggestions are complied with, upon calling later, he gives permission by his certificate, for breakfast, making

the permission out in duplicate as before described. He charges a small fee for his services.

After breakfast the members of the family, whose vocations call them out, may leave their homes, first however obtaining from the Inspector of Travelers a passport, stating the purpose of the outing, together with the route to be covered by the traveler, and the hour he purposes to return. For this passport a small fee is charged.

About 10 a. m. every house is inspected by the Inspector of Health. He inspects the entire house from top to bottom, and every nook and cranny, every vessel and utensil. These officers are vulgarly called by the common people, Smellers; but by refined people they are called Chung Poas, a name that signifies Inspectors of Health. They likewise charge a small fee.

As I have described the inspections

before breakfast and the inspection of that meal, so every subsequent meal is inspected; but I will not minutely describe the inspection of dinner and supper.

Any member of the family leaving the house on a passport for any purpose must, before he re-enters, obtain a permit from the Inspector of Travelers to guard against his taking home infection or contagion. For this permit which is issued in duplicate, a small fee is charged.

As I do not wish to tire with lengthy enumerations of inspections I shall simply say that the last inspection of the day is made by the Inspector of Safety. All persons must, under the laws, have retired by nine o'clock, and signify their retiring by hanging their shoes out of the window; whereupon the last named inspector enters, sees that all the inmates are properly tuck-

ed in bed, and covered in accordance with the temperature of the night. He further sees that all lights are safely extinguished, and all windows put down, so that the noxious night air can not injure the family, and bring sickness to the community. He likewise turns out the cat and the dog should they, by accident, have been left in the house.

All being according to law, he makes out his certificate in duplicate, leaving one with the family and sending the other to the seat of government.

It is considered a serious thing to have households in such shape as to be unsatisfactory to the Inspector of Safety; for the hour in which he exercises his functions is so late that no official should be put to needless trouble by the thoughtlessness of citizens.

The Inspector of Safety having made out his duplicates, takes his fee from

the pocket of the father's trousers as they hang on a nail. The law in this respect showing its humanity by saving every member of the family from disturbance, even to the extent of excusing the father from making change.

It is needless for me to say that everything offered for sale in Palti is offered by a licensed dealer. The law requires all dealers to prove their honesty by paying a reasonable fee to the government.

There is another class of inspectors in Palti; who have a special charge over the youth of both sexes, of whom I must say something.

By the laws of Palti, all youths, male and female, between six and seventeen years of age, must retire not later than seven o'clock in the evening. Soon after that hour the Inspectors of Morals call at every house and look after the youths who are in their charge.

These inspectors are usually made up of childless old wives, childless as a rule, because in their youth, when they were fruitful, they were untrue to nature.\*

Now, all the youths of Palti have their ears pierced by mandate of law for the purpose I am about to explain. As the Inspectors of Morals visit each house in the discharge of their duties, they pass a fine wire through the ear of each youth, as he or she lies in bed; draw the wire through a small hole in the bed-post; and, bringing the two ends of the fine wire together, seal it with a government seal, which is not to be broken under heavy penalties,

\* NOTE.—Palti is not the only place in which such wives are found. A perpetual war waged between all civilized lands would not destroy a hundredth part of the lives that are destroyed in these lands by the practices resorted to by husbands and wives to defeat the purpose of marriage. To him, who will observe, the continuation of the human race must seem today a thing imperiled.

except by the same inspectors in the morning. In this manner a guarantee is given to government that all the youth of the island shall retire at a proper hour, and that no improper intercourse shall take place between the youth of opposite sexes. Thus does government instill into youth a proper regard for virtue, with the hope that being good in youth the people will be good in old age. The government of the Paltiens will by no means leave the moral care of children to their parents. It wisely considers the morals of children too sacred to be left in any such hands.

My own observation has made me wish that the governmental care bestowed on the youth of Palti might be extended to the adult population. I think in Palti the old people of both sexes were more addicted to vice than

the young, and were therefore more in need of fine wire.

Notwithstanding the great solicitude of the laws of Palti for the virtue of youth, I was constantly bothered by a lot of gaunt, old women who were forever petitioning me to preserve the virtue of the youth of the country. As my mind was at all times pre-occupied with weighty matters of state, these petitions at last, became to me a perfect pest, annoying me and diverting my attention from the interests of the great body of my subjects. I, therefore, after much annoyance began to consider by what means I should escape from my tormentors; and I bethought me of the manner in which they fatten ducks in my own country.

I, thereupon, had constructed a large, low building in which a person could stand only half erect; there were but few windows upon the building, and

these were provided with shutters. The floor was made warm and dry by being covered with thick planks. When the building was completed I waited for the gaunt, old women to present themselves once more to pray me to guard the virtue of the youth of Palti; and when they did not present themselves, at once, I began to fear they might not come again; but after two days they came with their petition as usual; and when they had finished making their petition, I turned on them, and said: "You pestiferous, old villains, if you, yourselves had had virtue, your children would have it. In your old age, it seems," said I, "you can find no better employment than to torment your king to preserve by law what you should have preserved by example."

With that I had them all driven into the low building in which they were forced to squat quietly upon the floor

because of the low roof, and so could no longer wear the flesh off their bones by restless roaming about. In this building I had them well fed for six weeks on roast lamb and mashed potatoes, with gravy; giving them for drink the best of buttermilk. The shutters on the building were always kept shut except when the old women were being fed, by which means tranquillity was brought to their souls, and sleep to their eyes.

After six weeks, on a balmy day, the doors of the building were thrown open, and forth waddled the old women, fat and comfortable, bestowing on all the people seraphic smiles; and all the men of Palti, as they met in the streets, fell upon each other's necks, and wept with joy at the peace that had come upon the land.

I was not long reigning in Palti before I was mournfully impressed with

the great number of petty offenses committed, offenses so trivial that the offenders could easily have avoided them, but through sheer wantonness persisted in committing them, filling my jails and taking up the entire time of my courts. Some evil persons were unconscionable enough to say that my courts encouraged these offenders, so that the officials attached to them might have something to do as an excuse for drawing their salaries from the treasury of Palti; but I would allow no imputations to be cast upon my courts; and I forthwith determined upon a good, old-fashioned remedy; I introduced the whipping-post and the pillory.

The first offender to suffer this punishment was a young ruffian who stole a tallow candle. I had twenty lashes of the cat-o'-nine tails soundly laid on him, and then I had him placed for two hours in the pillory, his head and

his hands being securely locked between the two planks that formed that instrument. The populace was delighted at the entertainment this new spectacle afforded them. They threw stones and bricks and dirt at him, and every one said that they never had such a funny time in Palti before. The young thief had his teeth knocked out, an ear was almost cut off, and he suffered an injury to his right eye that, I suppose, ended in the loss of that member, but I never inquired.

When he had stood in the pillory two hours, he was carried home to his mother.\*

\*NOTE:—This was found to be a very effective way of dealing with depraved offenders in England in times gone by. Many eminent judges and lawyers are today in favor of returning to this good old method. The grand jury of Philadelphia, instigated by some such eminent persons, has within the last year or two been recommending the establishment by law of a whipping post.—*See The North American, July 2d, 1902.*

I treated in a similar way a rascal who stole a clothespin.

But it could not be expected that I would at all times treat with such leniency offenders brought before me.

One morning twenty men were brought before me, each of them having stolen goods to the value of about five shillings, English money. That morning I felt a little out of humor, and in no way inclined to be indulgent, so without much ado I had the twenty hanged.\*

Some may think that for a ruler who once took 700 pounds from the ship's treasury on the river Brahmaputra, I acted with severity, but when I took that money it was not for the sake of the money, but to attain the great end

\* NOTE:—For thefts of the same amount twenty men were hanged at one time in London one morning in 1785.—*Martineau's History, Vol. II, Book I, Chap. VII, p. 86.*

which I had made the object of my life.

Though I say it myself, it is a fact that as King of Palti I endeavored to uphold the ancient religion of the country, and to discourage heretical ideas.

At the festival of the Feast of the Waters, in the third year of my reign, two men were brought before me charged with denying the existence of spirits. As they stood before me, I addressed them, saying: "So you think there are no spirits, eh?—no spirits—no spirits, is it?" They said: "O King, we did not say there were no spirits; we said there were no spirits in the lake." "Oh!—no spirits in the lake?" said I.\*

Then upon their guiltily hanging

\* NOTE:—For a case tried in a similar manner, see the trial of Richard Baxter by Judge Jeffreys, Macaulay's History, Vol. I, p. 444.

their heads in silence, I adjudged both of them to be heretics, and sentenced one of them to be burnt alive,\* and the other to be buried alive.†

The mode of inflicting capital punishment in Palti and its history are interesting. Anciently the culprit's head was laid on a block, but instead of being cut off, as is done in many European countries, it was split lengthwise with the body, so that after execution the culprit appeared as if he had two heads, from which originated the slang expression in Palti, "I'll put a head on you," meaning a head in addition to the natural one; or, in other words, I will kill you. This is called the ancient method, and, it must be

\*NOTE:—Two Arians were burnt at the stake in England as heretics as late as the reign of James I. —*Blackstone, Book IV, p. 49.*

†NOTE:—The burying alive of heretics was a punishment frequently inflicted by the Emperor Charles V.—*Hume, Vol. III, Chap. XXXVII, p. 426.*

admitted, it greatly disfigured the culprit.

Now, when the Paltiens, about three thousand years ago, discovered steam, they indulged in great expectation as to its potency. Some even thought that in it they had discovered the essence of the Deity. They claimed that they would some day warm their houses with it; they would fly with it; they would burst rocks and stronger things with it; they would infuse it into their veins and live as long as they wished, and in their enthusiasm they would put criminals to a painless death with it.

A commission was appointed by the king, Tuan Yang, who then reigned, to inquire into the merits of the new agency as an instrument of death. I have seen the hoary report of the commission in a glass case in the National Museum of Palti. A verbatim copy of

each page is spread on the bottom of the case, so that a visitor to the museum can conveniently read it; but I handled and read the original myself.

The report goes on to say that the commission has tried experiments with steam on various animals, particularly on snails. That when a jet of steam was introduced to the rear extremity of this animal, it immediately vanished in a pure white cloud that floated peacefully from earth to heaven, and that the commission had no doubt that a criminal, if similarly treated, would as peacefully pass away.

As it was always a sacred law among the Paltiens that no cruel and unusual punishment should be inflicted, haste was made to save all future criminals condemned to death from needless pain; and therefore on the strength of the commissioners' report, it was decreed that in all capital cases execution

should be done henceforth by steam, except in cases of treason or cases unusually heinous, in which cases execution should be done according to the king's pleasure in each particular case.

Therefore, the ordinary mode of execution for the last three thousand years practiced by the Paltiens and called the new style is as follows: The culprit is placed in a chair with a hole in the bottom. A stove is placed nearby with a brisk fire in it. On this stove is set a tea pot and a tea kettle. A hose from the tea pot, made of a native root, having a pith similar to elder with us, from which the pith has been skillfully bored, conveys the steam into the victim's mouth, and another hose from the tea kettle, introduced under the chair, conveys the steam to the base of his spine. The victim is securely bound with leathern thongs, and when the steam is turned

on, after the first convulsive struggles are over, he dies a peaceful death.

The common reports of the first execution of this kind in Palti tell of smells of boiling flesh, of official witnesses fainting, and of doubts of the painlessness of the death; but all the physicians of the land declared the victim's death perfectly painless, and that the contortions proceeded from ecstatic joy, and not from pain.

The first execution was a disappointment, inasmuch as the victim did not float away in a white cloud like a snail, and he had a troubled look on his face when dead; but when the result was compared with the disfiguring old method, all the wise men of Palti in one voice declared: "Palti has moved a thousand years."

Yet, strange enough, all criminals condemned to death in Palti, even to

this day, would prefer to die by the old method.

In Palti one hundred and twenty offenses are punishable with death, not reckoning the various species of treason.\*

It may here be asked, if the Paltiens have no intercourse with the rest of the world, and consequently no other nation to fight with, what is there to be found in that country to take the place of war with its magnificence and glory? what is there, there to fill the youth with thoughts of valor and prowess and laudable ambition? I answer that whoever thinks to find Palti behind other nations in opportunities for the cultivation of noble aspirations will be greatly mistaken. Valor and bravery are much esteemed among the

\* NOTE:—In England in the time of Blackstone, one hundred and sixty offenses were punishable with death.—*Book IV*, p. 18.

Paltiens, notwithstanding the servile manner in which they submitted to my rule upon my appearing among them. The Paltiens, it is true, wage no war with other nations, but they have an institution which affords to the youth of the land as ample a field for the display of valor, endurance and sacrifice as any war could among Europeans.

They have what is called Blood and Glory Day. A day on which the fighting men of the nation, divided into two parties fight from sunrise to sunset. The parties that fight are characterized as the Blacks and the Reds. Officers appointed for the purpose go through the nation one moon before this day, distributing alternately to the male inhabitants between fifteen and sixty years of age, ribbons of black and of red. In this way every man knows to which party he shall belong on the

day of fight. On that day each party repairs to its rendezvous, and thence marches to the great plain in front of the woods before the ancient royal palace, where the contest takes place. The contest is viewed by the king and his suite, the king awarding a palm to the party he considers the victor. Fathers, and sons, and brothers, fight on opposite sides, and strangers who bear no ill will to each other.

There is a feature very peculiar to this fight of the Paltiens, arising from their religious belief. The Paltiens believe that no one can enter Heaven if he be seriously wounded in any other place than in his buttocks; for this reason it is a chivalrous law among the Paltiens that no soldier shall wound another anywhere except on his rump.

It is a most comical thing when the fight is on to see the maneuvering among the fighters to get in each others

rear, and impale each other on long spears. I have often seen two soldiers in deadly conflict, the one running with his long spear in his hands in circles around an adversary, trying to get at his rump, the other on the defensive, jumping around with equal rapidity to keep his face to the foe.

In Palti I need hardly say it is considered no disgrace to be wounded in the back. At many of these festivals as many as two thousand are often seriously wounded, but only a small number die of their wounds.

When I was particularly entertained by this festival, instead of awarding the palm on the day of fight to the victor, I would announce to the contending parties that I would withhold my decision for a day or two, the better to be able to decide a point so delicately affecting the honor of the contestants; and after keeping the con-

testants waiting for a few days I would announce that I considered both the parties so very valorous that I found it impossible to decide between them; and, therefore, wished they would fight it over.

For weeks after a great festival of fight you could see all the valiant men of Palti spending their time leaning on their elbows on their back fences, watching the little boys playing marbles in the back alleys.

On one occasion, the governor of one of the Paltien towns, the town of Hu Hei Hee, built a high tower in honor of the Blacks and the Reds who had given their lives for their parties on Blood and Glory Day. A day was fixed for the dedication of the tower, and I was invited to grace the ceremony with my presence. I first thought of declining the invitation on the plea of state affairs, but the more I thought

of it, the more I felt I should encourage so patriotic a ceremony.

On the day fixed the sun shone fair; all the children of the vicinity for many miles around were gathered about the tower, musicians were playing and the Blacks and the Reds were marching back and fro, past the tower, and through the thoroughfares of Hu Hei Hee. Not less than fifty thousand people were assembled when I and my suite arrived at the place, about noon.

From the top of the tower a ladder of golden rope hung down to the ground. This was provided especially for myself and my suite. I placed my hand on the ladder, and slowly and majestically climbed up to the parapet of the tower. While I was ascending not a sound was to be heard from the throng. The people were evidently awed to see royalty exposed to such danger, and so composedly facing it.

When I got to the top of the tower I found gathered there a fair assemblage of matrons and maidens and some of the most distinguished men of the land. I do not know how the ladies got there, but they will get everywhere. As I stepped through an embrasure of the parapet I paused and looked slowly and grandly around as if lost in reverie at the prospect from the tower; then I laid my hand lovingly on my abdomen, as is customary with fat men of consequence, and advancing three steps forward I sat down in a carved chair that had been prepared for me. My suite followed me up the ladder and arranged themselves about me. All present made a profound obeisance.

Down in the throng the people cheered, the children sang, and the musicians played. When they had finished I turned to the governor of Hu Hei Hee and I said; "Governor

of Hu Hei Hee, this sight fills me with deep emotion. I am enraptured at the guilelessness of your people, their patriotism must be very genuine, but there is a patriotism that has been defined as the last refuge of a black-guard, and I greatly fear that some of my governors know something of it." "Now" said I, "this tower has cost this town eighty thousand taels, while I have in my pocket proposals from responsible bidders to build a duplicate of this for forty thousand taels; what, O governor, what has become of the other forty thousand taels?"

With that the governor slunk like a child that dreaded a beating into a distant part of the gathering that occupied the top of the tower; and I not knowing well what else to say, got up from my chair, and going to the parapet of the tower looked down at the people. Just as I was looking down, trying to

gather my thoughts, whom did I see in the throng below but my public executioner. I was most anxious to attract his attention, so I picked a piece of loose mortar from a joint in the parapet of the tower, for the work was fresh, and holding it between my thumb and my forefinger, I took steady aim with a one! two! three! and let fly, striking the executioner on the point of his nose. Surprised at this, he looked around and then up at the top of the tower. I caught his eye, and closing my own right eye, and beckoning him with my finger, I motioned to him to come up; he obeyed at once, and came rushing up the ladder; when he got on top of the tower he cast himself at my feet, for I had now resumed my chair, and he silently waited for me to give him orders.

“Fang,” said I.

“Master,” said he.

I said, "I have a little job for you."

"Yes, Master," he replied.

I said, "Do you see that traitor over near the parapet?"

"Is it that high cockelorum your Majesty means?" he replied.

I said, "It is he."

"I see him," said the executioner.

"Now," said I, "tie a rope to his right leg and heave him off the tower, but do not let him fall to the ground."

In an instant the executioner had darted through the throng and fastened a rope, that had been used by some of the masons building the tower, to the governor's right leg, and hurled him off.

You may be sure the assemblage on top of the tower was amazed; the women screamed, and even some of the men looked frightened. The executioner let the governor fall about twenty feet, and then held tight the rope, and the governor hung suspended about

eighty feet from the ground. All his rich yellow robes, the insignia of his office, dropped down over his head, and he looked like a big, yellow bag of mustard.

Seeing the executioner tired holding the rope I bade him tie the end of it to the leg of my chair. The gathering assembled on top of the tower soon forgot its amazement and fright, and likewise forgetting the decorum it should have observed in the presence of royalty, gave way to curiosity, and rushed to the edge of the tower to see what kind of figure the governor was cutting as he hung by one leg. When all the assemblage ran to the edge of the tower and left me sitting alone, I too grew curious, and thought I would like to see the governor; with this intention I eased my weight on the chair, preparatory to rising, when lo! quite unexpectedly, the chair shot from under

me, and the governor dropped suddenly down. Fortunately for himself he fell into a cart of apple dumplings that a man was selling to the throng below. As soon as the governor realized that he was safely landed, he jumped out of the cart of dumplings, and took to his heels; he looked ludicrous, smeared all over with dumplings and running away with a chair dangling to his heel.

At the sight of his inglorious retreat the people below were convulsed with laughter. In their merriment they knocked each others hats off. I saw hundreds of them holding their sides, and hundreds of them doubled up holding their stomachs, while the din of their uproarious ha-ha's was deafening.

Shortly after this occurrence I descended from the tower with my suite, and took my way back to my palace. As I passed through the throng below,

I thought I had never seen the people look more pleased at me.\*

In Palti they have a most beautiful ceremony, which they observe on a day called Flag Day. On that day every man, woman and child in his own particular district presents himself before the flag of his country, which has previously been unfurled from a high pole for the purpose, and bowing to the earth before it, says: "Flag of my country, I salute thee." This exercise continues throughout the whole day, one devotee following another in quick succession.

On one Flag Day I had done due reverence to the Flag of Palti accord-

\*NOTE:—Conan, a rich burgess of Rouen, had entered into a conspiracy to deliver that city to William Rufus, but Henry, who afterwards became Henry I. of England, on detection of his guilt, carried the traitor up to a high tower, and with his own hands flung him from the battlements. 1090.—*Hume's History of England*, Vol. I, p. 223.

ing to the custom of the country, and I waited with my suite in admiration to see thousands of my subjects do their reverence also. As I waited an ill-looking fellow presented himself before the Flag, and bowing down before it, said: "Flag of my country, be blowed! Flag of my country, if many of those who are bowing down to thee, instead of worshiping a fluttering thing on a pole, would pay their debts, and cease to covet their neighbors' goods and their neighbors' wives, we should have a far happier country."

At these sacrilegious words every one in the vast throng that surrounded the flag turned pale as death. As for me, I was so overcome that I could not speak. Had the man been one of my own native countrymen, I should have supposed that he was drunk; but as he was a Paltien, I knew he was in his perfect senses. As I could not speak,

I made excited signs to the throng that I wanted a rope to twist about the wretch's neck. The throng divined my meaning at once, and with a shout of frenzy they pounced upon the wretch, and hanged him to a high tree.

During the fourth year of my reign, being desirous to stimulate the artistic and mechanical taste of the Paltiens, I held a great exposition at Fu Ton, and invited all artists and mechanics to send thither their art and contrivances. I had great buildings erected, calculated to afford the best opportunity for displaying the various works forwarded to the exposition; and I appointed a Board of Awards, consisting of five members, to advise me as to the proper distribution of prizes to the various exhibitors. There was great rivalry among all exhibitors for the first prize, and the country at large awaited the decision of the Board of Awards with great interest.

Just nine days before the closing of the exposition, two reports were made by the Board of Awards with reference to the first prize. Both were read to me as I sat on my throne, surrounded by my courtiers. The first was a majority report, and was as follows: To His Most August Majesty, Wei Hei, King of Palti:

Your humble subjects, appointed by your most august Majesty members of the Board of Awards to advise your most august Majesty on the awarding of the various prizes at the First Exposition of Fu 'Ton, respectfully beg to recommend to your most august Majesty that your most august Majesty bestow the first prize of the exposition upon the artist, Yong Koo, the designer of a beautiful rubber doll with a whistle in its back, between its shoulders. This beautiful piece of work has been the wonder and delight of

every one that has beheld it; only by force could visitors to your most august Majesty's exposition be induced to leave the spot at which it has daily been exhibited. Its features, its form, its every member, and lineament, are life itself; while the artist, in placing the whistle in its back, between its shoulders, has shown the greatest delicacy and tact. We, therefore, without hesitation recommend to your most august Majesty the bestowing of the first prize of the exposition upon Yong Koo.

Your most august Majesty's most humble and obedient servants.

SHU WU,  
CHING CHUNG,  
HUNG HI,  
HUNG LO,

Members of the Board of Awards.

The other report was a minority report and was made by Hung Ki, the

fifth member of the Board of Awards, and was as follows :

To his Most August Majesty, Wei Hei,  
King of Palti :

Your humble subject, appointed by your most august Majesty a member of the Board of Awards to advise your most august Majesty on the awarding of the various prizes at the First Exposition of Fu Ton, respectfully begs to report to your most august Majesty that he respectfully dissents from the award made by a majority of the Board of Awards, to wit: that the first prize of your most august Majesty's exposition be bestowed by your most august Majesty upon Yong Koo, the designer of a rubber doll with a whistle in its back, between its shoulders. It is true, as a majority of the Board of Awards has reported to your most august Majesty, that the doll in features, in form, in every member and lineament, is life

itself, and on that score your most august Majesty's appointee would not be thought to differ with the majority of the Board of Awards, but there is one point on which your most august Majesty's appointee must differ, to wit: the whistle. Had the whistle been placed in the doll's mouth, it would have been a blemish; had it been placed in the doll's breast, it would have been in no accord with nature, but every analogy of nature would have been observed had the whistle been placed where the doll could sit on it.\*\*\*\*\*

At these words, I leaped from my throne, as if a sword had been thrust into my bowels. "Indelicate and detestable man," said I "is it to cast odium upon your king and his exposition that you have allowed yourself to lapse into this unspeakable vulgarity? How do you suppose," said I, "that a virtuous prince can suffer such inde-

cency to pass without condign punishment? Unholy monster," said I, "hear thy doom." With that I ordered the offending man to be forthwith smothered in a barrel of skunk's fat.\*

For a long time after this messages of felicitation were daily sent from all parts of Palti to my Ho-Foo-Foo, or Chief Secretary of State, expressing the joy of all the best families of Palti upon the manner in which his Most August Majesty, the King, by the execution of Hung Ki, had signified his appreciation of the finer sensibilities of the Paltien people. So long did those messages continue to come that it became customary for me, when my Ho-Foo-Foo presented himself each morning as I sat at my breakfast table to greet

\*NOTE:—Possibly King Wei Hei, when he inflicted this punishment, had in mind the case of Edward IV. of England, who had his brother, the Duke of Clarence, smothered in a butt of malmsey wine.—*Hume, Vol. II, Chap. XXII, p. 481.*

him, saying: "Well, my Ho-Foo-Foo, what do the best families of Palti say this morning?" To which he, smiling with exultation, would reply: "Your Most August Majesty, the gratitude of the people will never cease; I have more felicitations." With that he would lay the messages upon my table, and I would peruse them as I partook of my breakfast.

### B O O K I I I.

I HAVE already spoken of the gloomy financial prospects that confronted me when I was a young man just entering the battle of life. The anxieties of that time even affected me when I became king of Palti; so in the beginning of the fifth year of my reign I determined to take practical measures to allay my anxieties.

People are fickle; kings are never sure of their allegiance. I myself had seen or heard of kings and queens of ancient dynasties hurled from their thrones, and forced to wander like weary pilgrims over the face of the earth, and so it sometimes came into my mind that I, like other kings, could not rely too implicitly upon my subjects. True, I had demonstrated to the

Paltiens that I ruled in Palti as the special choice of the spirits; but notwithstanding this, I had sometimes my misgivings of the Paltien people. I therefore prepared to take time by the forelock.

To have a little wealth by me in case the Paltiens should turn recreant and forgetful, and force me to flee, would be only a wise precaution that has often been taken by other monarchs.

I had a strong pouch made of thin leather that covered my stomach and ribs, and passed round my back. I determined to use all the public money I could lay my hands on, and buy the most precious diamonds until I should have this pouch filled. I, of course, wore this pouch night and day.

Everything went well with my scheme of buying diamonds until the public money began to be scarce, and the taxes began to be high. Then,

though no one had the impudence to ask what was being done with the money in the public treasury, yet when it was proposed to increase the taxes of Palti there was the most violent opposition, appearing in noisy assemblages of the people, and in the looks and talks of stragglers on the streets.

So that the dilemma I was in may be thoroughly understood, I must explain the state of things that existed in Palti at this time. On that island, as in Europe, the land was wisely divided among a few very illustrious men, remarkable for their nobleness and for the devotion of their ancestors to the royal houses that had ruled in Palti. There were five such men—the Duke of the North, the Duke of the South, the Duke of the East, the Duke of the West, and the Duke of All the Rest. The first four dukes had absolute ownership of all the surface of the land of

Palti, each being the owner in that province designated by his title. The fifth duke owned all that was above the surface of the land, and all that was below it. He owned the coal and all other minerals and all animals that fly, and all windmills paid him tribute.

A great many of the common people of Palti were hostile to these dukes, alleging that they were avaricious in making terms with them for the use of the land. I could never listen to the complaints of the people without concluding that the complaints proceeded from envy, and therefore I gave no encouragement to them.

The animosity of the common people towards these dukes may be gathered from the fact that there is a legend in Palti, that at one time a mob of common people went so far as to take one of these dukes to the edge of a great swamp, and placing him bound hand

and foot at the heels of a mule, they tickled the mule's nose with a stiff straw, whereupon the mule, without considering that a noble duke was at his heels, resented this ill-treatment by kicking out most viciously with his hind legs, planting his hoofs in the noble duke's face, and sending him vaulting through the sky, from which he dropped on his head into the swamp, and forever disappeared from view. Thereupon the mob laughed like demons, saying that they now knew where to put the rest of the dukes.

It is not stated of which of the present dukes the victim was the predecessor. To tell the truth, I was not solicitous to know which noble house claimed him; I mention this merely to show to what extremes the common people may any day go.

But now, to return to my affairs of state. When I wished to increase the

revenues of my government I bethought me, once more, of my native land ; and I proposed to my councilors that I should introduce to the Paltiens that beverage which dispels care and discontent, and which I, though I did not say so, had used before in Palti to great advantage. After I had explained to my councilors the nature of whisky, the attachment men acquire for it, and the revenue that can be derived from it, I suggested, forthwith manufacturing it on a large scale in a government distillery ; and sending throughout all Palti demonstrators to dispense for a few days free drinks to the people. At this my councilors, to a man, demurred ; said it would debase the nation ; and audaciously proposed, that if more revenue were needed, I should call on the dukes for it. I was thunder-struck ; I jumped to my feet, and with a terrible oath I struck the table saying, “ Fools !

ruffians! I will never suffer the ancient nobility of Palti to be despoiled;" I seized a stool, and holding it by one leg rushed at these wicked councilors, and between hammering them and shoving them, cleared them out of the room.

The next morning I sent for architects, explained what I wanted, and empowered them to engage builders and all other artisans necessary to erect a large government distillery. The work was pushed rapidly ahead, and in less than six months demonstrators were dispensing small drinks of free whisky throughout the whole of Palti. Three days of free drink was sufficient to whet the appetite of the Paltiens, and at the end of that time I had commissioned dealers to sell the stuff in every locality; I decreed that no one but my government should manufacture whisky, and that none but my duly commissioned dealers should sell

it. I demanded of these dealers a good fee for their privilege, and I charged them a very good price for the stuff, so that my revenues were increased enormously, and I began rapidly to fill my pouch with precious diamonds. All the people, at the same time, began to remark that his Majesty was getting exceedingly stout.

Everything was moving smoothly, and Palti was gayer than it had ever been before. The name of Wei Hei was on every lip, and as the Paltiens quaffed their bowls, they toasted the great king. To add to my popularity the crops turned out particularly good, and I was accordingly almost adored by the people.

But I was not long to enjoy the fruits of my bold genius. Four months after I had inaugurated my system of increasing the revenues of my government, and when my pouch was only

about half filled with diamonds I was apprised that evil-doers were at work sowing discontent among my people, predicting the ruin of the country, and its ultimate demoralization. The effort to disturb the people was systematic, and every day word came to me of dangerous disaffection. At dead of night several shops belonging to my dealers were broken open, and the shops and contents set blazing. Day and night there were nothing but alarms and rumors of plots. I did not feel too sure of myself even in my own palace. I felt myself, at last, sinking under the weight of gloom and the anxieties that surrounded me.

But on every dark day there is room for hope ; the clouds broke, and a gleam of sunshine burst around me.

A certain thief, who had stolen two she asses from a good man who kept them to provide milk for the sick chil-

dren of his neighborhood, was pursued by my mungjabs from one place to another, until at last he was cornered on the lake shore. Fearful of the spirits of the lake, for some time he hesitated before he committed himself to the water; but at last, realizing that if caught he would surely be put to death, he yielded to the promptings of despair, and seizing a pig-trough, out of which an old woman had been feeding pigs on the shore, he shoved it into the water and then threw himself upon it, and paddled away from land. My mungjabs stopped at the shore perfectly amazed, and momentarily expected to see the spirits destroy the fugitive; but the thief, elated at his stratagem and at his preservation, kept on with his paddling, and never stopped until he had reached Ne-ar-Bi.

When he got to Ne-ar-Bi he took off his trowsers to dry them, hanging

them on a pole, for in crossing from Palti his legs and arms had been in the water. Now, the people of Palti were so patriotic that many of them wore neckties, trowsers and coats adorned with the design of the Paltien flag, and so did this thief; and when he hung his trowsers on the pole, my mungjabs gave a shout of joy, and rushing to my palace announced that the Flag of Palti waved over Ne-ar-Bi! They narrated all the circumstances of the incident, and when fully informed of everything that had happened, I commanded my mungjabs to return to the shore and invite back the thief; I at the same time made out under the great seal of Palti a full pardon for him. With my instructions as to the invitation and with the pardon, my mungjabs returned to the shore; and when they had attracted the attention of the thief, they made signs to him

that he should return. They beckoned him hither; they held up the pardon, and pointed to the great seal; they made signs that they would embrace him, but he took no notice of them. Finally, he seemed inclined to heed; he stooped down and picked up something from the shore; then he seemed to do something to it, and at last approached the water's edge and launched a dry limb of a tree into the water, placing on the limb what he had picked up. The wind being towards Palti, the limb was blown towards my mungjabs; and when it reached them, they saw on it a large shell; and upon examining the shell deciphered these words: "I will not return to Palti unless the king make of me an admiral."

My mungjabs brought the shell to me in great haste; I read it, and immediately determined to grant the thief's request. I gave a design of an

admiral's hat to a company that made leathern helmets for the nobility of Palti, and in two days the hat was at my disposal. I sent it down to the shore with the mungjabs who had pursued the thief. They attracted the attention of the fugitive by holding it up, waving it and placing it on their own heads, making gestures to signify that it was for him.

At this the thief was seen to take the pig-trough before mentioned, place it in the water, and, resting his body on it, paddle towards Palti; but he left his trowsers flying. On his reaching shore my mungjabs helped him to land, and placed the admiral's hat on his head and escorted him to the palace, a big crowd following and cheering him, but he looked a fright without his trowsers.

I addressed him from the throne, telling him of the immortal glory he

had conferred upon the Paltien flag, promising him in the name of myself and all the Paltiens it should never be lowered. "Moreover," said I, "you have proved that Paltiens ought no longer to confine themselves within the narrow limits of Palti, or be influenced by the imaginary dangers of their fathers."

I thereupon issued the following proclamation to be distributed and read throughout the nation :

"Men of Palti, your glorious flag floats over Ne-ar-Bi; it must never be lowered.\*

\*NOTE:—The French Admiral Dupetit Thouars appeared off the coast of Tahiti in 1843, and required Queen Pomare to hoist the French flag over her own, or instead of it, and on her refusal to do so he landed troops, hauled down her flag, and made proclamation that the island belonged to France. The French Government lost no time in disowning this act; there was, however, a party in the Chamber, as well as outside it, which declared that French honor would be wounded by the re-

“The Ne-ar-Bians, we are reliably informed, are a people entirely unfit for self-government, and are in urgent need of an enlightened nation to save them. Their manner of living is beastly. ‘Their floors are commonly of clay, strewed with rushes, under which lies unmolested an ancient collection of beer, grease, fragments, bones, spittle, excrements of dogs and cats, and everything that is nasty.’\* ”

“We therefore from this day forth declare Ne-ar-Bi to be a province of Palti, and we further declare all Ne-ar-Bians resisting the authority of the King of Palti traitors and rebels, and

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removal of the national flag set up by the admiral.—*Martineau's History of England, Vol. IV, p. 474.*

More instances of this character might be given, but it will suffice to say ; “There are others.”

\*NOTE:—This is the language of Erasmus describing the people of England.—*Hume's History of England, Vol. III, p. 448.*

as such liable to immediate death and confiscation of property.

“Done at the Palace of Sunshine, the 9th day of the tenth moon of the fifth year of our reign.

“WEI HEI, KING.”

When I issued this proclamation I retired to my chamber, and knelt down and prayed :

“O Lord, I see Thy hand in this affair of the Ne-ar-Bians. It has pleased Thee to select me as an instrument to raise the benighted Pal-tiens out of darkness, and bring them to the full light of an intelligent government, in which everything is ordered after Thy divine will; and now, O Lord, Thou wouldst have me deliver the Ne-ar-Bians. O Lord, I would fain decline the burden Thou wouldst place upon me, but Thy will, and not mine, be done. O Lord, I kiss the yoke

Thou placest upon me; it galls, but do Thou give me strength to bear."

After I had prayed I felt relieved and strengthened, and doubly determined to carry out the will of God, and I resolved at once to invade and completely subjugate the country of the Ne-ar-Bians.

I now summoned every carpenter in Palti to Fu Ton. I gave orders to all my quarter-masters to put all carpenters arriving at Fu Ton, in obedience to my summons, to making pig-troughs; and I at the same time issued orders to my commander-in-chief at the capital to mobilize the entire military force of Palti, comprising now my mungjabs, and the Blacks and the Reds, all of which had been consolidated at my commands.

In eight days five thousand soldiers were gathered at my capital, and there was an immense pile of pig-troughs

stacked in front of my palace, as well as a good-sized raft which had been built at the water's edge to avoid the trouble of carrying my first and historic raft from the palace; this second raft was built especially for me and my charger, for I had resolved to accompany my army to Ne-ar-Bi, and conquer or die with it.

On the 18th day of the tenth moon of the fifth year of my reign, at the hour of sunrise, my whole army had commenced the invasion of Ne-ar-Bi. At that hour each soldier placed a pig-trough on his shoulder, fell into line, and at the word, March! the whole of my magnificent army moved down to the shore. The sight was glorious; to see the determination and resolve of every warrior's face made my breast heave with emotion. King as I was, a little more and I should have burst into tears at the sublimity of the sight.

Arrived at the shore, the word was passed, Embark! and every soldier launched his pig-trough on the water, and, placing his body on it, began to paddle for Ne-ar-Bi. There was no foolish fear of spirits now. Palti was no longer trammelled with old, non-sensical ideas.

It was a sight such as had never been seen before when five thousand soldiers paddled from Palti with their bellies resting on pig-troughs. I floated on my raft with my charger, in the wake of my noble army. We reached the Ne-ar-Bian shore without the loss of a man.

We went into camp for three days, on the shore upon which we had landed, to afford the soldiers a chance to dry their clothes and recover from their fatigue.

I do not intend to say much of our camp life during these three days, but

I made it a rule to ride every day through every part of the camp on my charger, encouraging my men and winning their esteem and affection. But here I must say a word about my charger. No soldier should forget his charger.

In Palti, I may have forgotten to mention, the horse, the ass, the cow, and the bull are considered sacred, and are, therefore, too revered to be used as beasts of burden; so, when I determined to accompany my army to Near-Bi I was at a loss to know what I should do for a charger, for I could not think of a great soldier except as I had been used to seeing great soldiers, grandly seated upon their fiery steeds. A respect for the belief of the Paltiens forced me, therefore, to choose between a trained pig and a billy-goat; I chose the pig, believing that his weight

would give greater momentum to a charge in battle.

During the three days that my camp was pitched on the shore, it was customary for the soldiers upon my leaving or approaching camp to salute me by presenting their arms and having their musicians play; for we had some good musicians with us. Their instruments were of wood and were somewhat primitive, but I have heard worse music than theirs. After a few salutations, such as I have described, I dispensed with the services of the musicians, telling them in an off-hand, familiar way that I did not wish them to waste their energies, and would supply a substitute for their tuneful salute; with that I reached forward, for I was seated on my charger, and grasping the ears of the pig, I pinched them hard, when forth issued a medley that from a little distance could not be distinguished

from the airs the musicians had been playing in my honor.

During these days, too, my generals made strenuous efforts to awaken in the breasts of my soldiers a proper and laudable thirst for military achievement.

My most trusted general on one occasion thus addressed my army :

“Soldiers of Palti, comrades in danger, our country has awakened from sloth, and has entered upon a new era. Led by an august king we have carried our arms into Ne-ar-Bi, and shall soon conquer it ; from Ne-ar-Bi we shall pass triumphant into all the countries adjacent thereto, until we conquer the whole earth. Then having recourse to the inventive faculty, which we possess to a greater degree than any other nation on earth, we shall overcome the physical obstacles that separate us from the Moon, and shall conquer that world ; thence, we shall pass to Mars ; thence,

still aided by the inventive faculty, which we so eminently possess, we shall pass to Jupiter, thence to every planet and star until we reach the Polar Star ; thence, still aided by invention we shall press forward until we rest at last under the battlements of Heaven, and in the name of our great country demand the immediate and unconditional surrender of that territory."

Of course, I did not, in my heart, approve of sentiments so extreme as those uttered by my generals, but I did not reprove or check them, having learned to make allowance for the exaggerated manner in which Orientals are accustomed to express themselves.

When the general I have mentioned had concluded his speech, a fool, who by some oversight had crossed over with the army from Palti, approached him ; and, tapping him on the breast in the most familiar manner, said to him,

“Would your soldiers kill little children over ten?” To which the general with an indulgent smile replied, “My soldiers are brave; they will kill anything rather than disobey orders.”

On the 22d day of the tenth moon, of the fifth year of my reign, being the fourth day after we had disembarked in Ne-ar-Bi, we broke camp before daylight, and advanced into the interior. We advanced along a good road. The country was, to all appearances, very fruitful. We could see to the right and to the left of us prosperous little cabins, but no appearance of inhabitants. As we proceeded I felt I was not quite sure that the description I had given of the inside of these little cabins was exactly correct, but that was of no consequence now. I rode along the troops, as I passed them giving expression to such ejaculations as, “What a splendid country!” “What fine fields!”

“What flocks!” “Is not this worth fighting for—aye, worth dying for?” Then, thinking of my beloved Palti I began to exclaim in a loud voice, “O my country, right or wrong, my country.” \*

We kept marching boldly forward until we had advanced, I should think, about eight miles, and it was about seven or eight in the morning. We were on a fine level stretch of country, beautifully verdant; the rich grass was in many places two feet deep. In the distance, in the direction in which our march lay, rose a low knoll with some tufts of evergreen growing on it. On we pressed full of spirit along the road; nothing could surpass the ardor of the troops. We advanced towards the knoll; we were within seven hundred

\* NOTE:—We are told that a general of the United States was similarly overcome by his intense patriotism.

yards of it, when up from the grass at the foot of the knoll rose three thousand men, the Ne-ar-Bian army!

Instantly I laid my hand upon the reins of my trained pig; I drove my spurs into his flanks; I dashed in front of my troops, and raising my sword on high, I said: "Soldiers of Palti, the eyes of the world are upon you. There stand your enemies. 'Spare nobody; make no prisoners; use your weapons so that for a thousand years hence no Ne-ar-Bian will dare to look askance at any Paltien. Open the way for civilization, once for all.' " \*

At these words my army gave a shout of approval, and we swept towards the enemy like the thunder-bolts of heaven. My pig frisked his tail, and kept

\* NOTE: These words were afterwards used by the Kaiser William II. of Germany in addressing his troops at Bremerhaven, before they sailed for China, in July, 1900; but the Kaiser never acknowledged where he got the words,

squeaking and snorting, but being large and fat fell considerably to the rear, a thing that painfully mortified me; and as I looked after my troops to note how much they were gaining on me, I saw the enemy, upon which my army was descending, retire back of the knoll; the tufts of evergreen on the knoll were pulled aside, and there, exposed to my astonished eyes, appeared the bristling artillery of the enemy, manned and ready to belch forth destruction.

I was now well in the rear, and the noise made by my advancing army was deafening; but still I stretched out my hands after my troops, and I screamed in despair, "Soldiers of Palti, soldiers of Palti, halt! halt! halt! those things you see will blow you to pieces and scatter you like dung over the field." But my soldiers were too maddened to obey; on they rushed to destruction.

In my despair I thought of ex-King Hang Hong and his minister, who, saved from death by my generosity, had, possibly, gone traveling the world over, and returning, introduced these devilish weapons to the people of Ne-ar-Bi.

On my troops rushed at the enemy, and when within one hundred yards of their cannon, I saw my advancing army stop; then they seemed to listen or smell, I could not tell which; immediately I heard loud voices, officers jumped in front of their men, crying, "Men, stand back—stand back—damn you, stand back!" I heard the men with shocking profanity, reply, "Stand back yourselves, damn you, stand back." I put my fingers into my ears to escape the scandal of such blasphemy; and then I saw men and officers in one motley mob rush at the guns, most of the officers outstripping the men in the

race. Reaching the guns I saw some soldiers throw themselves upon them, and others try to pull them off. My soldiers slashed at each other, speared each other, and pounded each other. I saw soldiers pull off their hats, and shoes, and boots, and appear to draw something from the guns; and so they did, for by a devilish trick these guns were not guns at all but mounted barrels of whisky with taps at their muzzles. While my men and officers fought for these guns, the enemy waited calmly behind the knoll, and let my army fight and gorge until it lay helpless and insensible; then forth issued the enemy, and with their long swords cut the heads off the whole of my army, having no respect for the belief of the Paltiens about being wounded in indiscriminate parts of the body.\*

\*NOTE: On the retreat of Wellington from Burgos, in Spain, in the year 1812, when his troops had

Being now mindful of my resolution to conquer or die with my army, I began to belabor the flanks of my charger with the flat of my sword to urge him to the fight, in which I, aided only by my own right hand, might yet retrieve the day, or failing in that, die the death of a warrior king; but when by thorough belaboring I had roused the mettle of my charger, and when I felt that he was about to bear me into the conflict, he began in the most leisurely and indecent manner to give ease to his bowels; exasperated to madness, I endeavored to make him desist, but finding that impossible, I thus addressed him: "O thou ignoble and beastly brute, hast thou not heard of chargers ancient and modern, who in a

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passed the wine vaults of Torquemada they lost all discipline, and 12,000 men were seen drunk at one time.—*Marlineau's History of England, Vol. I, p. 360.*

critical moment like this have borne their masters into the thick of battle, and by their sagacity saved the fortunes of the day? In this supreme moment canst thou think of naught but thy bodily comfort? Why dost thou not think of glory, and endure for a short time a little discomfort? Then when victory is ours, thou mayst live the rest of thy days in honor, and in giving ease to thy bowels."

These words seemed to affect my charger, for he took his bridle firmly in his teeth, and pranced, and circled proudly around. I felt that now the hour had come in which I was to be covered with glory, so I braced myself in my saddle, and doubled my grip on my sword, and waited for my charger to hurl me upon the foe, but to my utter dismay, my pig, instead of charging the enemy wheeled, and dashed from the field in precipitous retreat,

and never stopped in his flight until he had reached the point of the shore at which my army had disembarked for the conquest of Ne-ar-Bi.

As my charger had turned traitor to my cause I gave up my purpose of engaging the enemy single handed, and determined at once to return to Palti; for, to my mind, it would ill have become a king to return to the field of battle to fight or die on foot like a common soldier.

As soon as my charger reached the shore I sprang from his back, and as he stood panting and puffing, I reached my hand under his breast, and seizing his off forefoot, I brought it under him with one jerk and laid him on his back. Then, lifting my sword on high, I plunged it to its hilt into his ignoble breast.

I could not help thinking as my charger carried me back in retreat that

perhaps the loss of my army and my humiliation were a punishment sent me for having introduced into Palti the vile beverage, whisky. To be sure, I first introduced it for purposes of humanity, to deaden the sensibilities of the old king and his minister when I had to put them out of the way, and I was scrupulously careful at that time that my jailer should not be scandalized by seeing these two unfortunate old men get drunk. One would have thought that my virtuous consideration in these two instances would have saved me from utter destruction, but no, I was doomed to ruin.

I now stood alone on the shore on which my soldiers had left their troughs to conquer the land of Near-Bi.

It was a dismal sight to see thousands of these good troughs lying idly on the shore, and it was dismal to

know that the soldiers who had so lately floated in them lay headless on the soil of Ne-ar-Bi ; but I had no time for sentimental reflection, for the Ne-ar-Bians were advancing to the shore. To save time I made no effort to locate my raft, but unostentatiously got my body into one of the troughs ; my legs and arms were, of course, in the water, and thus I paddled to Palti—a slow and tedious task.

Landed on the Paltien shore I made haste in the direction of my capital. Being unattended I reached my summer palace unknown to the populace, which was anxiously waiting to hear news from the seat of war. Arrived inside, after I had changed my attire, I ordered my butlers to prepare at once for me a meal of whatever cold victuals they had in the larder, for I was too hungry to wait for anything to be cooked. I then whispered confiden-

tially, as it were, to the domestics about me that I had just returned from battle, after having annihilated half of the Ne-ar-Bian army; that the other half were prisoners in my hands, and that I would immediately proceed to transport them hither to be slaves for the Paltiens. My domestics hearing this secretly stole out, one by one, and informed the populace. Soon there were shouts of joy heard from the crowds that began to gather about the palace, bonfires were lit, and musicians began to play popular and patriotic airs. I ordered every window of the palace to be lighted.

After I had finished my meal I appeared on the lower balcony of the palace, and, addressing the crowds, I said: "Men of Palti, four days ago I led from our beloved country a valiant army to maintain the prestige of our flag. Gloriously has that prestige been

maintained. At the onslaught of my army the enemy retired in dismay, abandoning its weapons which fell into our hands, and effectively we used them. My army has been so delighted with its conquest that it refuses to leave it, and insists upon permanently abiding in Ne-ar-Bi. Such of the Ne-ar-Bian army as I have not slaughtered I will bring to Palti to be your slaves.

“In the meantime, men of Palti, for the purpose of holding the territory I have already conquered while more territory is being reduced, and to give all a chance to share the great glory that is in store for our arms, I will within the next twenty days raise an additional army of five thousand men to join the army already in Ne-ar-Bi; but I will take into my service none but teetotalers, men who live according to the ancient manner of Palti.”\*

\*NOTE:—It is the policy of all governments, a

This speech was received by the Paltiens with cheers of approval, and amid the cheers I retired into my palace.

During the next few days I had my recruiting officers establish headquarters in all the principal villages of Palti, and everything looked promising for an efficient army of sober men; but I was not yet done with my misfortunes.

On the fourth day after the battle of Taps, for by this name has that battle since been known, two Paltiens were strolling on the shore near where I had landed after the battle. As they sauntered along they saw something on the water, drifting towards them. They first thought it was a cradle, but as it came near it proved to be one of

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policy founded upon wisdom and experience, to allow no correct information to be obtained by the people at home from the seat of war. In this respect King Wei Hei acted according to well established precedent.

the pig-troughs that were used by my soldiers. It seemed to the Paltiens to be filled with hairy balls ; but, when it touched the shore, it turned out to be filled with human heads. The Paltiens were horror-stricken, and ran up from the shore to spread the news of what had happened. In a short time quite a crowd was hastening to the beach. When they got there and saw the heads, they were filled with dismay. The faces of the dead were curiously scanned by the throng, and a few were identified, but the greater number were unknown to the Paltiens of the vicinity. Those who identified any of the heads immediately ran to inform the relatives and friends of the dead ; and soon there was the most terrible excitement in this part of Palti. Men were running from the shore to different villages, and then from those different villages people were running down to the shore.

There were cries and lamentations. Women were bemoaning the fate of husbands and sons, and particularly the beheading of the victims whereby they were denied eternal bliss, when they might have been killed otherwise, and given a chance of eternal happiness.

The next day, about the same hour, two troughs were descried; and upon their reaching shore they were likewise filled with heads. There was the same identification of features, the same running back and fro, the same excitement as on the first day, only the crowd was larger, and there were many from remote parts of Palti.

The next day, about the same time, four troughs of heads drifted over to Palti. The news of the ghastly affair was now traveling all over the island. The people were becoming seriously aroused. The point to which these heads were drifting was becoming

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known as Headland. All the Paltiens who had relatives or friends in the army that had invaded Ne-ar-Bi, began to expect that any day the heads of their relatives and friends might be found in the troughs arriving from Ne-ar-Bi.

On the seventh day after the battle of Taps eight troughs of heads drifted over to Palti, and thousands upon thousands gathered at Headland. After examining the heads, the thousands marched to my palace, and stationed themselves outside its precincts. They never left their station until the next day, shortly before the hour it was expected the heads would drift over. All the night of the seventh day the crowds terrified the inmates of my palace with cries of, "Wicked king!" "Burn him out!" "Down with the impostor!" "Bring home our relatives and friends!"

I must confess the unruly behavior

of the mob was beginning to make me a little nervous myself. If I had had my army recruited I should have known what to do, but this emergency had come a little before I was prepared for it.

The eighth day after the battle of Taps, sixteen troughs of heads drifted over from Ne-ar-Bi; the people of Palti were now desperate. All of Palti except Headland was deserted. At Headland the whole nation was gathered; and out of this immense gathering it was easy to find several who could identify each head. It had grown so usual for heads to drift over daily, that three hundred glass cases were procured, under which the heads were placed in one long row on a platform about as high as an ordinary table. Past this platform the thousands assembled at Headland would file, and when a head was recognized, as was now invariably the case by some passer-

by exclaiming, "There's Kwai Wu, the baker's boy, or there's Hong Pei, the water-bearer;" an officer took the head from the case, made a note of the victim's name, his place of residence, and likewise noted the name of the identifier, with such particulars as his age and residence; in this way the officer was enabled to answer all inquiries made by Paltiens as to whether the heads of their relatives or friends had been found; and on due proof of their right to the heads he delivered them to the claimants.

On the night of the eighth day, the crowd around my palace was, if anything, larger than ever before; it was more menacing and boisterous. Filled with indignation at seeing the Paltiens treat their king in this menacing manner, I made a vow that should I ever succeed in suppressing this rebellion I would import into Palti a band of can-

nibals, and every morning during the rest of my life throw one of my rebellious subjects into their den to be eaten.\*

I was forced now to conclude that it was contrary to ordinary discretion for

\*NOTE:—Captain Guy Burrows, an employee of the Congo Free State Government, corroborates the statement of an American missionary to the effect that the Free State officials employ five hundred cannibals to whom they issued rifles to massacre and capture unarmed natives who had rebelled against their brutal methods. "I have sworn testimony" said Burrows, "of the Belgians handing over natives to the cannibal tribes for the express purpose of being eaten."—*A despatch from London, dated Jan. 2d, 1902. See the Philadelphia Press of that date.*

For similar encouragement to cannibalism, given by the Portuguese in East Africa, see a report from London, dated July 3d, 1902, which report appeared in an issue of the American and Journal (New York) of July 1902; and which has been previously alluded to. The report says: "The native soldiers are allowed to exercise their habitual tactics, which consist in pitiless massacre, followed by pillage. The white agents of civilization permit their black soldiers to eat the flesh of their victims. This is their payment. To excite and encourage them in the struggle the whites cry during the fight, "They have eaten your brothers, eat them also."

me to remain any longer in the ancient palace of the kings of Palti.

I walked up and down the hall of the palace pinching my chin. The noise outside was increasing. I met a manservant. I laid my hands on him. I said, "Man, you ought to take a bath." He said, "Lord!" I said, "Disrobe." He did; I gathered up his clothes and I said, "You shall never have these clothes until you come from the bath a sweeter being. Begone!" Finding himself naked, and his clothes confiscated, he ran to the bath room. I followed him, and ordered him to lock the door after him. He did so; then I said, "Throw out the key to me through the transom." It was done. I put out the light in the hall, dressed myself in the servant's clothes, and hastened to leave the palace by a side door; but recollecting myself I went to my own private chamber, seized a piece of paper,

and hastily wrote on it, "The king has gone to Ne-ar-Bi to lead his army in person. WEI HEI, King."

I fastened this with a pin on the outside of the door of my chamber. I then left the palace by the side door as I had intended. As I emerged from the door, the appearance of the populace, the noise and din, the surging masses and the shrill voices of speakers, who here and there harangued the people, and appeared to be inciting them to violence, filled me with alarm. As I entered the throng, though I appeared as nothing more than a servant of the royal household, scowls were cast upon me, and expressions of such menace and dislike that I momentarily expected to be attacked and perhaps torn to pieces. I hastened to get into the thickest part of the throng, so that the character of my clothing might not be noticed. After being in the

crowd for some three or four hours many were getting sleepy, and seeking some spot on the outskirts of the mob to rest their limbs, and sleep a little before morning. I worked my way to the outside of the mob furthest from the palace. There in the shadow of a building I saw three little children huddled together in a blanket. I threw some silver, which I had in a bag around my neck, in front of them; they jumped to get it. I threw a piece further away, where they were less likely quickly to find it; they went in search of it. I grabbed the blanket, threw it over my shoulders, threw off all my clothing except my shirt and my drawers, and re-entered the mob. My danger was now greatly diminished, for though my appearance thus attired would ordinarily have been odd, yet, in the excitement that then prevailed in Palti, such spectacles and even more strange ones,

were quite common. Disguised thus, I passed three days with the mob, eating, drinking, and sleeping like the rest. I shouted with the mob, "Down with the king." "Down with the impostor!" "Wicked king, bring back our relatives and friends!"

On two of these days more heads had drifted from Ne-ar-Bi; on the first of them (that was the ninth day after the battle of Taps), one hundred and fifty-six troughs of them, and on the tenth day just double that number. On the third day after I had left the palace, at the hour it was usual for the heads to drift over, from behind a low promontory on the Ne-ar-Bian shore, on an immense raft made of pig-troughs pegged together (for such it turned out to be), appeared a large contingent of the Ne-ar-Bian army.

The Paltiens at the sight of these invaders, who had slaughtered their

relatives and friends, fled in utter dismay.

The Ne-ar-Bians landed, marched to my palace, and while the soldiery was stationed outside, two old men entered. I afterward learned they were old King Hang Hong, and his minister, Me-Hang-Tu. They were followed by their suites.

I saw all this after I had retired with the fleeing populace a good distance from the palace. The next day at mid-day a herald issued from the palace, announcing in a loud voice a proclamation of old King Hang Hong, and accompanied by subordinates who scattered written copies of the proclamation. It read in the language of the Paltiens, as follows:

“Men of Palti, the king of that ancient dynasty which ruled in Palti for more than a thousand years prior to five years ago, has returned to live

among you and lay, in due time, his bones in the earth that holds his fathers. Your king has never ceased to love you. He was deceived, and so were you, but he and you are deceived no longer. The King of Ne-ar-Bi has taken a charitable view of your invasion of his domains, and has concluded with me a treaty of perpetual peace.

“The impostor who has brought disgrace upon my ancient throne, and waged an unprovoked war upon my neighbor must be apprehended and punished. We have learned of his departure for Ne-ar-Bi, and thus has been made needless the presence on this island of the Ne-ar-Bian troops that have accompanied me to Palti to defeat the impostor and effect his capture. These troops will return to their own country within two weeks from to-day. They are not like other troops we have heard of during our wander-

ings, hard to get out once they have got in.\*

“By the grace of the King of Ne-ar-Bi we have been allowed, should it be necessary, to send a small body of Paltiens into Ne-ar-Bi, in pursuit of the fugitive, Wei Hei; and by virtue of that grace we call for recruits for the expedition; and we hereby offer a reward of five thousand taels for the body of the impostor, dead or alive.

“Done at the Palace of Sunshine the sixth day of the seventh moon of the 30th year of our reign.

“HANG HONG, King.”

After the herald, who proclaimed this, came a recruiting officer calling for volunteers to go over to Ne-ar-Bi in pursuit of me. The note I pinned

\* NOTE.—Possibly, King Hang Hong had heard of the Saxons who went into Britain to aid the inhabitants to repel the Scots and Picts; and then themselves refused to leave; perhaps he even had heard of similar things of more recent date.

on the door misled the knaves. I myself was one of the first, in my disguise and under a common name, Ying Lung, to join the expedition. When recruits to the number of twenty-five were secured, we crossed forthwith on rafts made of troughs over to Ne-ar-Bi. The trip over was one of painful anxiety to me. I knew not at what moment I might be recognized. But happily I got safely over without awakening suspicion. When we got over we prepared to bivouac near the Battle-field of Taps for the night.

I will never forget that night. I pretended to my comrades to be overcome with fatigue and sleep, but I was only impatient to see them asleep that I might evade the sentry and escape. Towards three in the morning, the sentry being weary, and the alertness which the presence of an enemy would

have given to his powers being wanting, for it was known that we had to contend with no hostile army or body of men, but merely to hunt a fugitive, he too fell asleep. As soon as he did I stole from my comrades; and hastened in the darkness along the first road I met. I had not proceeded more than a mile before I came to a native habitation. I went up to the door, and picking up an immense stone banged it against it. A woman inside screamed, and someone said, "Who's there?" I replied, "Good people, I command you to open your door. I am a soldier of King Hang Hong, in pursuit of the impostor Wei Hei of Palti. I must be sure that he is not concealed in your house."

In a moment a light was lit, and the door was opened. Before me stood a trembling middle aged couple. I immediately entered, and began to search

their abode for King Wei Hei. Of course I failed to find him, but I came across, in my search, a piece of red flannel, there was about six yards in it. I likewise found a piece of bright tin, four inches wide and twenty-four inches long. I secured these, and returning to the frightened couple I said to the woman, "Do you make of this flannel a robe according to the pattern I draw." I then drew out a pattern on the flannel of a robe something similar to the gowns worn by collegians. I then said to the woman, "Have this done for me in an hour; you need not sew it too well, if you baste it, it will be sufficient; I must have a robe to put the king in when I catch him." I next turned to the man, and tracing on the tin the serrated edges of a crown, I showed him what I wanted, how the edge was to be cut, and how it was to be joined so as to make a crown.

"This," said I, "is also for King Wei Hei, to be worn on his head when I catch him. Then," said I, addressing both, "have this work done in one hour after I leave your house, for in one hour I shall return, and if the work is not done I will burn your house and its contents; in the meantime, while you are at work, I will help myself to whatever I find appetizing in your house, and take a little walk about the place."

I left the house taking with me enough meat, bread, and cheese for two fair meals, and walked along the road for perhaps two miles, eating about one half of my provisions as I walked. At this point I could see that while the road descended sharply down a hill, to the right of the road the ground was level but ending not in a gradual descent, but in a steep precipice; so that if the traveler should forsake the road,

and take his way a little to the right, he would have a sudden fall from a great height into an abyss the depth of which in the darkness I could not estimate. I saw my chance. I hastened back to the native house or cabin. It was a little after the hour when I got there. I said to the inmates, "It is well for you that you have this work done, otherwise I would keep my threat and burn your house and its contents, for the reception you gave me when I knocked at your door was in no way cordial; but I am willing to be merciful on one condition. You must take to my comrades who are bivouacked a mile down the road, the letter I shall write; you shall deliver it to them when the edge of the rising sun tips the horizon."

I then wrote the following letter, and sealing it, handed it to the couple with the warning that if they did not

do as I directed them, their house and belongings should be destroyed and their heads severed from their bodies. My letter was as follows:

“Soldiers of the good King Hang Hong:—I have located the impostor Wei Hei. Come to my assistance in full force. The impostor is prepared to make a desperate resistance at a point three miles up the road from our bivouac. At that point he is a little to the right of the road. He is robed in a red, royal robe, and wears his silver crown. I am willing to divide equally with you the five thousand taels.

Your comrade and fellow Paltien,  
YING LUNG.

As the couple left with this message, I hastened back to the point of the road near the precipice I have already described. When arrived near the precipice I turned to the right, and stationed myself on its very edge.

There was a ledge of rock projecting out ten feet down from the top of the precipice. I turned my face in the direction whence I had come, and whence I expected my comrades in arms. Sticking my little share of provisions into my belt, I put on my red robe and crown; and waited to hear the Paltiens advance. I had not long to wait; soon they came along but without making any noise, so that they were very near before I knew it, as I was a little off the road. They saw me, and I saw them at the one time. At the sight of them I threw myself on my knees, and wrung my hands as if in despair. Seeing no danger in attacking me, they instantly made a most furious charge upon me, surpassing in their swiftness and impetuosity everything I had ever before seen or imagined, and shouting like devils. When they were almost upon me I jumped down to the ledge

I have spoken of, my pursuers shot over my head, and fell with a whump on the rocks below, and were smashed to pieces like fat pumpkins. I turned and looked down upon them, and I said, "Poor fellows, you shall not have King Wei Hei but you shall have his old clothes." With that I threw my crown and red robe down after them.

Now that I had vanquished my pursuers, and as there was no likelihood of their dead bodies being found, I immediately sought a crevice in the cliff; and after my long fatigues and anxieties composed myself to rest and slumber. I slept until the middle of the afternoon of that day; and after waking remained in hiding until the moon had risen. Then with a thankful heart I scrambled out of my crevice; and got to the top of the cliff; and then sought the main road from which I had decoyed my pursuers. As I struck the

road, and turned my face in the direction of the mountains that hemmed the Ne-ar-Bian valley, I felt as if a great load were lifted off my shoulders. The cool night-air that fanned my cheek as I strode along, soothed and inspired me, and I said to myself, now for home. I traveled at hours in which the roads were least frequented, and at the end of three days reached that point on the mountains from which I had obtained my first view of Palti. It was night when I reached this point. The moon was flooding the valley I was leaving with peaceful light. I sat down in lonely and regretful mood to look once more upon the scene that five years before had so inspired me. How changed were my circumstances! I was then advancing to a land of mystery, now the mystery was solved. In that land I had risen to the highest pinnacle of fame and power. I had made myself

rich beyond measure; and yet, now I was an exile. I would have been reconciled to this did I but feel that the people of Palti could govern themselves without me, but alas! I had no such consolation.

I rose and looked upon the scene before me for the last time. A few steps more towards home, and sinking below the hills I should never again see this land of Palti. It was hard to leave, but I nerved myself; and taking a few steps down the path before me, Palti was lost to me forever.

At the first opportunity I changed one of my small diamonds for gold and silver, and some copper coins; got suitable clothing, and engaged two bearers to carry me in a litter to the passes of the Himalayas. As soon as I reached the passes, I engaged a jinrikisha, and in eighty-three days I reached the spot at which my crew had

been seized with ague, between Jammelpore and Gowhatty. I made inquiry at this place but got no tidings of my old companions. I took passage in a junk, and in eighteen days reached Dacca, thence I went in a large vessel to Calcutta, and thence sailed to my native country.

And here I live in quiet retirement. I have made no effort to gain recognition from the potentates of Europe; in fact, I do not trust them too much. Were they to know too fully of my past career, it might be that fear and jealousy would prompt them to conspire against me, and transport me to some barren rock in mid-ocean. So I live a quiet life. I have resumed my plain old family name of Wryland. But though I am so humble a person at home my name is enrolled in the capital of Palti as one of her kings, my statue stands in the market place

of Fu Ton, and my picture, in which surrounded by the poor I bestow alms upon them, is hung in the royal bed-chamber.

Naturally, my mind does often revert to Palti; and often in the dead of night I do rise from my bed, and going down on my knees I do thank the Lord that he was pleased to select me as an humble instrument to carry civilization to the heathen.

I suppose, like all rulers, I shall have my critics. It may be that Arabs, Kurds, and Zulus may, with some reason, object to some of my acts as King of Palti as a little too harsh; but let no European or his descendant, when he writes of Palti dare to find fault with my rule, for scrupulously according to European laws, customs, and precedents, did I order all my acts in Palti.

And now that I am home it may be

asked, what became of the admiral whose conduct so influenced my reign?

I answer, just what may be inferred from my silence regarding him. After he got his hat and was received at court, he was never more seen or heard of.

Sometimes in the long winter nights, when I sit at home reading my paper after supper, as I scan the Foreign News, vainly looking for some tidings from Palti and some reference to my reign there, I jump to my feet, and I clinch my fists, and I say, "I will go back to Palti and thrash those ungrateful people, and teach them that Wei Hei still lives and possesses his old vigor and powers of statesmanship; but when I look around my fire, and see my wife and children (for notwithstanding my promise to the Paltiens, I have married; who could expect me to keep my promise to them after

the manner in which they treated me?)  
I say to myself, no, John, stay at home  
with your wife and children, and when  
your children grow big enough, if they  
want their own, let them fight for Palti.

THE END.







